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Index

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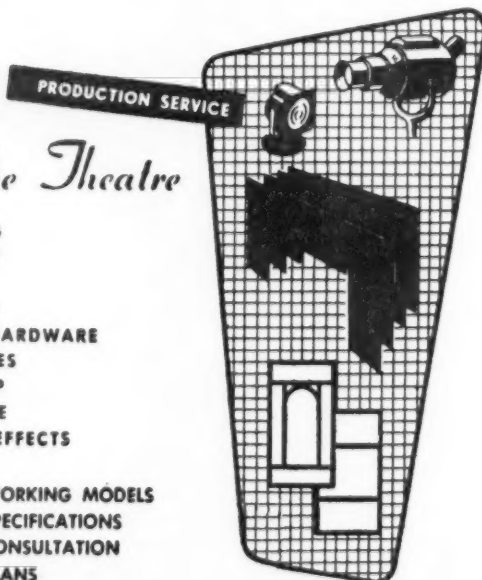
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CONTENTS

CHILDREN'S THEORETICAL AND PRACTICAL KNOWLEDGE OF CATHOLIC DOCTRINE	577
Brother Clement Cosgrove, S.C.	
AN APPROACH TO GRADING	600
Adam M. Drayer	
IMPACT OF PERSONALITY THEORY ON COUNSELOR'S APPROACH	611
Gerald M. Barry	
THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS	621
HIGHER EDUCATION NOTES	624
SECONDARY EDUCATION NOTES	627
ELEMENTARY EDUCATION NOTES	629
NEWS FROM THE FIELD	632
BOOK REVIEWS	635
BOOKS RECEIVED	638
NEWS OF PRODUCTS AND SERVICES	640
INDEX	641

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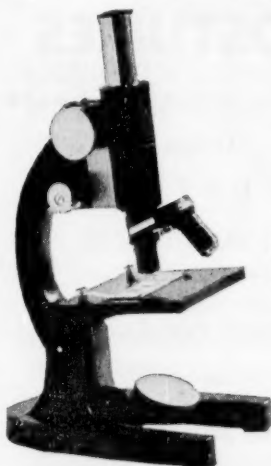
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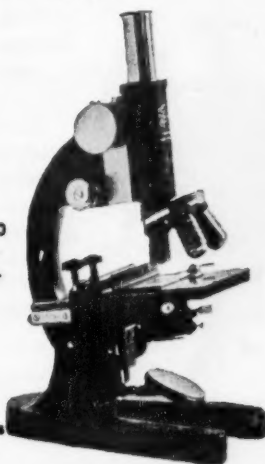
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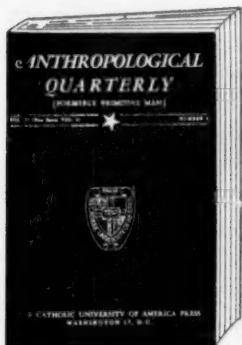
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CHILDREN'S THEORETICAL AND PRACTICAL KNOWLEDGE OF CATHOLIC DOCTRINE

By Brother Clement Cosgrove, S.C.*

THE FUNDAMENTAL BASES OF RELIGION and morality consist of certain truths, values, principles, and habits which man must acquire through a process of instruction, reasoning, and self-discipline and which he can put into practice with the aid of Divine grace. The truths and principles of religion and morality are contained in the natural law and in Divine Revelation as preserved, interpreted, and taught by the Catholic Church. These spiritual truths, duties, and principles of religion and morality must be learned by the child during the process of growth and development. Of course, mere knowledge of religious and moral truths and principles alone is only the first step in the formation of a man of character. Once these truths and principles have been assimilated, they must be willingly accepted and consistently applied as norms in man's purposeful conduct. The true measure of a man's worth is gauged, therefore, not so much by what he *knows* theoretically but principally by what he *does* or *practices* in his daily life.

To the extent that the child is the adult in miniature, perhaps he, too, may be judged by a similar yardstick, namely, the relationship between his theoretical and practical knowledge of religious and moral truths and principles of Christian Doctrine. However, it must be remembered that to become dynamic forces in shaping his conduct, the truths and principles of religion and morality acquired must become ideals, or values, or motives. These, in turn, must be reenforced with proper sentiments to provide the necessary affective element. In the last analysis,

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intellectual convictions unless accompanied by feelings and emotions and reenforced by the will have very little psychological value as determinants of conduct.

The extent of the individual's comprehension of moral and religious truths and principles is assumed to be dependent upon the degree of his mental development or maturity. There is doubt, however, on the part of some psychologists as to whether or not children prior to the age of adolescence proper possess the ability to grasp and apply such truths and principles to any considerable degree. On the other hand, it seems rather logical that the existence of this practical ability in the child ought to be established and verified before any attempt is made to determine whether or not he applies religious and moral principles in shaping his conduct. Available research in this area is most meagre; yet, such a problem offers a challenge of tremendous import to the research worker in the field of religious and moral education.

Both the theoretical concept and the practical attempt in Catholic educational methodology to train the child from his tenderest years aim at the religious and moral instruction and formation of the child. This is done on the premise that, in keeping with his physical and mental growth and development, he is intellectually capable of comprehending and assimilating principles, of forming ideals, of acquiring habits and virtues, and of acting on the bases of natural and supernatural motives. To test the soundness of this practice and to evaluate children's understanding of religious and moral truths and principles of Christian Doctrine, certain definite questions were proposed to be answered by means of an investigation among pupils of the upper grades in Catholic elementary schools: What is the extent of their theoretical and practical knowledge of religious and moral truths and principles of Christian Doctrine? What is the degree of relationship found to exist between this theoretical knowledge and this practical knowledge? Are there significant differences in the extent of this theoretical knowledge or this practical knowledge when the subjects are considered as a group in terms of their grade levels, intelligence quotients, sex, and socio-economic status, respectively?

STATEMENT OF THE PROBLEM

This study was concerned with ascertaining the extent and the degree of relationship between the theoretical knowledge and the practical knowledge of certain religious and moral truths and principles of Christian Doctrine among children of the upper grades in Catholic elementary schools. Specifically, the present study attempted to determine the extent and the degree of relationship between the theoretical knowledge of certain religious and moral truths of Christian Doctrine and the practical knowledge of certain religious and moral principles of Christian Doctrine among the children of the sixth, seventh, and eighth grades of several Catholic elementary schools insofar as this knowledge was revealed by the subjects in their comprehension, analysis and interpretation of test situations. The evaluations and comparisons of the subjects in this investigation were made on the scores they achieved on two separate religion tests in terms of their grade levels, intelligence quotients, sex, and socio-economic status, respectively.

SIGNIFICANCE OF THE PROBLEM

The extent of the child's comprehension of religious and moral truths and principles is of vital importance to the Christian parent and educator. It is particularly significant for those teachers engaged in the task of instructing and training elementary-school children, the vast majority of whom have not yet attained the age of puberty. Moral development is a complex affair which is related to the development of many other factors; however, it revolves to a great extent around intellectual development as its center. This accounts for the significance of studying religious and moral development and knowledge in terms of the child's mental maturity and intelligence. The methods, procedures, and techniques adopted by teachers in Catholic elementary schools in giving adequate instruction, and in providing effective training in religion and morality are dependent to a large degree upon the psychological determination of these relationships. The question of proper motivation and right emphases in stimulating the formation of suitable habits and in directing the character formation of the child is also involved.

It must never be forgotten that the appeal of religious and moral education is primarily to the will, that is, it must develop in the individual that strength of will and nobility of character which insure a voluntary acceptance of, and firm adherence to, the principles and dictates of the natural law and of Revelation. The objective of religious education should not be restricted to the imparting of a scientific, theoretic knowledge of doctrine; it should aim at the creation of a Christian mind, heart, and will in the person being taught. Otherwise, what the student learns will have very little formative effect on his character or practical value in influencing his conduct. Christianity is not merely a collection of religious and moral doctrines or principles to be learned but a way of life to be lived.

This training in moral conduct presupposes some instruction in religious truths and moral principles in order to provide the natural and supernatural motives for the basis on which the individual may act. There is a distinction, too, between abstract morality and practical morality, the latter being determined by the individual's response to motivational factors and by his capacity to employ these factors in the service of a goal or an ideal. The extent of the child's ability to understand, to grasp, and to formulate religious and moral principles is, therefore, of prime importance insofar as the possible application of these principles to conduct is concerned. That is why a psychological study such as the present one, which has attempted to investigate both the abstract and practical aspects of religious and moral knowledge was considered both timely and worth while.

Any evidence which would shed more light upon the basic problem involved in this study was thought to be a valuable contribution to Catholic educational theory and practice. It might not only result in giving a clearer picture of the extent of the religious and moral knowledge among Catholic elementary-school children, but would also unlock the door to more effective ways of proposing religious motives to the child and pave the road to more economical means of building up religious and moral habits in him. Some principles and duties can be learned by the child informally, especially as a result of parental example, guidance, and instruction; others, however, must be acquired normally as a consequence of more formal instruction

in the Catholic school. A certain amount of direct indoctrination in these truths and principles, therefore, is essential in all religious and moral formation. Understanding is the key to practice; one can will only what one knows. The problem is essentially one of determining the best psychological as well as logical approach to use in the over-all process of religious education.

The child must be given a correct concept of the moral ideal; he must be taught the value of morality so that, convinced of its worth, he will want to be moral. But knowledge will avail little of itself to insure moral conduct unless through developed self-control the child has acquired the strength of will to struggle for its attainment. And this is possible only if the child has been taught to direct his life according to Christian principles and motives, in other words, the religious ideal which is Christocentric and depends on supernatural grace for its efficacy.

SUBJECTS OF THE INVESTIGATION

The 2,437 subjects who participated in this investigation were 1,229 boys and 1,208 girls enrolled in the sixth, seventh, and eighth grades of ten Catholic elementary schools located in Westchester County, New York State, and in the Boroughs of Manhattan and The Bronx in the City of New York. Their chronological ages ranged from ten years, zero months to sixteen years, one month at the inception of the period of the investigation which extended from October to December inclusive, 1953. The distribution of the subjects with respect to grade level and sex was as follows: grade eight: 379 boys, 373 girls, total 752; grade seven: 406 boys, 433 girls, total 839; grade six: 444 boys, 402 girls, total 846. The distribution of the subjects by sex, by grades, and by levels of intelligence quotients was as follows: eighth grade: *above average*—166 boys, 123 girls, total 289; *average*—165 boys; 206 girls, total 371; *below average*—forty-eight boys, forty-four girls, total ninety-two; seventh grade: *above average*—178 boys, 169 girls, total 347; *average*—168 boys, 197 girls, total 365; *below average*—sixty boys, sixty-seven girls, total 127; sixth grade: *above average*—197 boys, 174 girls, total 371; *average*—188 boys, 183 girls, total 371; *below average*—fifty-nine boys, forty-five girls, total 104. The distribution of the subjects

by sex and by intelligence quotients in the three grades combined was as follows: *above average*—541 boys, 466 girls, total 1,007; *average*—521 boys, 586 girls, total 1,107; and *below average*—167 boys, 156 girls, total 323. Finally, the distribution of all the subjects in the three grades combined according to each of six levels of socio-economic status was as follows: *professional* group—sixty-five subjects; *semi-professional* or *managerial* group—169 subjects; *skilled* group—503 subjects; *semi-skilled* group—873 subjects; *slightly skilled* group, 366 subjects; and *unskilled* group—461 subjects.

The mean I.Q.'s and the mean chronological ages in years of all the subjects in each of the three grades individually were as follows: grade eight—mean I.Q. was 104.89 and mean C.A. was 13.40 years; grade seven—mean I.Q. was 105.62 and mean C.A. was 12.46 years; grade six—mean I.Q. was 107.27 and mean C.A. was 11.40 years. The mean I.Q. of all subjects in the three grades combined was 105.97 and the mean C.A. was 12.38 years. The range of I.Q.'s for all the subjects was from fifty-three to 154. The mean I.Q. for all the *above average* subjects in the three grades combined was 119.08 and the mean C.A. was 12.01 years; the mean I.Q. for all the *average subjects* in the three grades combined was 101.13 and the mean C.A. was 12.48 years; the mean I.Q. for all the *below average* subjects in the three grades combined was 81.68 and the mean C.A. was 13.22 years.

MATERIALS AND PROCEDURES EMPLOYED IN THE STUDY

The *California Short-Form Test of Mental Maturity, Elementary, 1950 S-Form* was used to determine the intelligence quotients of the subjects. It was personally administered by the investigator to all the pupils in the specified grades in the various schools participating in this investigation during the months of October and November in 1953. A few days prior to the actual administration of the test of intelligence, the investigator requested the teachers to obtain from each of the students information concerning the nature of his or her father's occupation. On the basis of the data thus obtained, the investigator determined the socio-economic status of the subjects in this study,

according to the *Goodenough Revision of the Barr-Taussig Scale*.¹

Since the primary aim in this investigation was to find out to what extent the children in grades six, seven, and eight were capable of understanding religious and moral truths and principles theoretically, and to what degree they were able to demonstrate satisfactorily that they could apply these truths and principles to their conduct by solving practical problems, the experimenter needed two distinct sets of test situations in order to investigate the extent of children's knowledge and ability in these specific areas. In view of the fact that no suitable tests to determine these two aspects of religious and moral knowledge were found, the investigator had to construct his own instruments. The first series of test situations entitled, *A Test of the Ability to Recognize or Identify Certain Religious and Moral Truths of Christian Doctrine*, sought to ascertain the subjects' theoretical knowledge of the Catholic Religion. This test consisted of one hundred short paragraph-summaries of certain religious and moral truths of Christian Doctrine taken verbatim from *The Baltimore Catechism of Christian Doctrine, Number Two*,² which is a brief compendium of the fundamental teachings of the Catholic Church. The second series of test situations entitled, *A Test of the Ability to Recognize or Identify Certain Religious and Moral Principles of Christian Doctrine*, attempted to determine the subjects' practical knowledge of the Catholic religion. This test consisted of one hundred clear-cut paragraph-summaries, each of which involved the exemplification of either a religious or a moral principle or both. The investigator realizes that many of the so-called practical situations in these religious and moral judgment tests are quite hypothetical in nature.

From a psychological viewpoint the entire aspect of growth and development is, in general, a gradual though continuous process; that is, a child emerges from each successive stage by

¹ Florence L. Goodenough and John E. Anderson, *Experimental Child Study* (New York: The Century Company, 1931), Appendix A.

² James W. O'Brien, *The Official Revised Baltimore Catechism of Christian Doctrine, Number Two* (New York: W. H. Sadlier, Inc., 1946), 192 pp.

imperceptible degrees. The physical, mental, social, emotional, moral and religious changes which occur indicate the actual progress being made by the child. The difficulty encountered in ascertaining the quantity and quality of most of these changes other than physical is that of determining and constructing adequate psychometric devices. All such instruments, regardless of their established efficiency and merit, will suffer in some measure from a radical limitation inherent to all psychological testing—the inevitable necessity of defining or expressing in quantitative terms that which is qualitative in nature. Spiritual entities, capacities, and abstract qualities are not so easily circumscribed within the narrow confines of descriptive, concrete measurements. The investigator was conscious of this serious limitation throughout this projected dissertation.

The test of theoretical knowledge was given during the month of November; and the test of practical knowledge during the month of December, in 1953. The two religion tests were administered by the respective teachers in charge of the classes under the supervision of the principals and in normal classroom conditions in each of the ten schools taking part in this study. Due to the fact that these religion tests were very comprehensive in nature and, therefore, quite lengthy, each of them was administered to the students in three separate sittings and necessitated altogether approximately three hours for all the subjects to complete each of the two tests. However, no rigid time limits were set for either of the tests.

VALIDITY AND RELIABILITY OF THE RELIGION TESTS

Since the actual paragraphs used in the first religion test (the test of theoretical knowledge) were taken verbatim from the summaries at the end of each lesson in *The Baltimore Catechism*, the validity of the subject matter of this test was definitely established. The practical problem situations, embodying religious and moral principles of Christian Doctrine which made up the subject matter of the second religion test (the test of practical knowledge), were constructed item for item on the basis of the content in the paragraph-summaries contained in the first religion test. The subject matter of this second test, as well as all the responses to the items in both religion tests,

were carefully scrutinized by a jury of experienced priest-teachers and declared by them to be valid in content. Both religion tests included the entire subject matter of the course of religious and moral instruction for grades six, seven, and eight of the Catholic elementary schools.

The coefficients of reliability of each of the two religion tests were based on the performances of five hundred pupils in grades six to eight inclusive, distributed by grades as follows: grade eight—153 students; grade seven—168 students; and grade six—179 students; total 500 students. The reliability coefficients were computed by the "split-halves" method and corrected by the Spearman-Brown formula. The reliability coefficients on the test of theoretical knowledge were as follows: grade eight, .935; grade seven, .930; and grade six, .921. For all the subjects in the three grades combined, the coefficient of reliability on the first religion test was .943. The reliability coefficients on the test of practical knowledge were as follows: grade eight, .935; grade seven, .966; and grade six, .938. The coefficient of reliability on the second religion test for all the subjects in the three grades combined was .954.

STATISTICAL TREATMENT OF THE DATA

The analysis of the data in this study consisted, first of all, in the evaluations and comparisons of the mean scores achieved by the subjects on each of the two religion tests when the students were taken either altogether or were classified according to grade levels, intelligence, sex, or socio-economic status. The standard errors of the mean differences were computed and the critical ratio technique was applied to determine the significance of these differences. Secondly, the analysis comprised the derivation of the coefficients of correlation for the two sets of religion test scores attained by the subjects in each of the various groups and subgroups according to the several classifications of the data previously enumerated.

FINDINGS

The mean score of the 2,437 students in the three grades combined on the test of theoretical knowledge was 73.42; while on the test of practical knowledge, it was 68.72. The coefficient of

correlation derived for the scores on the two tests for all the subjects was .89. The mean score in each of the three grades individually was as follows: On the test of theoretical knowledge—grade eight, 81.72; grade seven, 74.29; and grade six, 65.17. On the test of practical knowledge—grade eight, 78.57; grade seven, 68.97; and grade six, 59.71. The coefficients of correlation computed for the two sets of religion test scores in each of the three grades individually were: grade eight, .83; grade seven, .89; and grade six, .87. With respect to the age and maturity of the subjects when they were classified according to grade levels, the eighth-grade subjects excelled those of the seventh and sixth grades on both religion tests; while the seventh-grade subjects surpassed those of the sixth grade on the two tests. The critical ratios derived for the differences between the means of the subjects in each of the three grades individually were all significant on both religion tests at the one per cent level of confidence.

The mean score achieved by the subjects in each subgroup when the students in the three grades combined were classified according to three levels of intelligence quotients was as follows: On the test of theoretical knowledge—above average subjects, 81.68; average subjects, 71.13; and below average subjects, 56.82. On the test of practical knowledge—above average subjects, 78.57; average subjects, 65.84; and below average subjects, 47.85. The coefficients of correlation derived for the two sets of religion test scores of the subjects in each subgroup when the students in the three grades combined were classified according to three strata of intelligence quotients were as follows: above average subjects, .86; average subjects, .85; and below average subjects, .84.

The mean score attained by the subjects in each subgroup when the students in each of the three grades were taken separately and were classified according to three levels of intelligence quotients was as follows: On the test of theoretical knowledge—above average subjects: grade eight, 88.43; grade seven, 83.45; and grade six, 74.77; average subjects: grade eight, 80.11; grade seven, 71.40; and grade six, 60.74; below average subjects: grade eight, 67.16; grade seven, 57.60; and grade six, 46.71. On

the test of practical knowledge—above average subjects: grade eight, 86.39; grade seven, 80.07; and grade six, 71.09; average subjects: grade eight, 77.30; grade seven, 65.65; and grade six, 54.56; below average subjects: grade eight, 59.14; grade seven, 48.17; and grade six, 37.47. The coefficients of correlation derived for the two sets of religion test scores of the subjects in each subgroup when the students in each of the three grades were taken separately and classified according to three levels of intelligence quotients were: above average subjects—grade eight, .71; grade seven, .81; and grade six, .85; average subjects—grade eight, .75; grade seven, .82; and grade six, .75; below average subjects—grade eight, .75; grade seven, .83; and grade six, .78.

Comparison of the mean scores on both religion tests, when the subjects in each of the three grades individually or when they were combined were classified according to three levels of intelligence quotients, yielded the following: The above average subjects in the three grades combined excelled those of the average and below average subgroups in the three grades combined on both religion tests. Similarly, the average subjects in the three grades combined surpassed those of the below average subgroup on both religion tests. The critical ratios derived for the differences between the means of the subjects in the three grades combined when they were classified according to three levels of intelligence quotients were all significant on both religion tests, in favor of the subjects in the higher I.Q. strata, at the one per cent level of confidence.

The rank order of mean scores in each of the three grades individually was identical on both religion tests as follows: above average subjects in grades eight and seven, average subjects in grade eight, both average subjects in grade six, average subjects in grade seven, below average subjects in grade eight, average subjects in grade six, and the below average subjects in grades seven and six. The critical ratios computed for the differences between the means of the subjects in these I.Q. subgroups, when the students in each of the three grades individually were classified according to three levels of intelligence quotients and compared successively on both religion tests, were all significant, in favor of the subjects in the higher I.Q. strata, at the one per

cent level of confidence with but two exceptions. The critical ratio derived for the mean differences between the below average subjects in grade eight and the average subjects in grade six was significant, in favor of the below average eighth-grade subjects, only at the five per cent level of confidence on the test of practical knowledge. The critical ratio computed for the mean difference between the average subjects in grade six and the below average subjects in grade seven on the test of theoretical knowledge was significant, in favor of the former students, at the five per cent level of confidence.

The mean score of the 1,208 girls on the test of theoretical knowledge was 75.28; while the mean score of the 1,229 boys on this first religion test was 71.59. The mean score of the 1,208 girls on the test of practical knowledge was 71.51; while the mean score of the 1,229 boys on this second religion test was 65.97. The coefficients of correlation derived for the two sets of religion test scores were as follows: for the 1,208 girls, it was .87; and for the 1,229 boys, it was .90.

The mean scores of the subjects in each of the three grades individually according to sex were as follows: On the test of theoretical knowledge: for the girls—grade eight, 81.98; grade seven, 75.79; and grade six, 68.50; for the boys—grade eight, 81.47; grade seven, 72.69; and grade six, 62.15. On the test of practical knowledge: for the girls—grade eight, 79.42; grade seven, 71.19; and grade six, 64.38; for the boys—grade eight, 77.73; grade seven, 66.59; and grade six, 55.35. The coefficients of correlation derived for the two sets of test scores achieved by the subjects in each of the three grades according to sex were: for the girls—grade eight, .82; grade seven, .84; and grade six, .86; for the boys—grade eight, .84; grade seven, .92; and grade six, .86.

Comparisons of the mean scores achieved on both religion tests with respect to the sex of the subjects, when the students in each of the three grades individually or when they were combined were classified according to sex, indicated these results: The girls in the three grades combined excelled the boys on each of the two religion tests. The critical ratios derived for the differences between the means of the subjects according to sex when the three grades were combined were significant on both

religion tests, in favor of the girls, at the one per cent level of confidence. The girls in each of the three grades individually also achieved higher mean scores on both religion tests than the boys. However, only the critical ratios computed for the differences between the means of the sixth- and seventh-grade subjects according to sex were significant on both religion tests; the degree of the significance, in favor of the girls, was at the one per cent level of confidence.

The mean scores of the subjects in the three grades combined, according to sex and the three strata of intelligence quotients, were as follows: On the test of theoretical knowledge: above average subjects—girls, 82.36; boys, 81.09; average subjects—girls, 73.34; boys, 67.83; below average subjects—girls, 61.38; boys, 52.56. On the test of practical knowledge: above average subjects—girls, 79.88; boys, 77.45; average subjects—girls, 69.49; boys, 61.73; below average subjects—girls, 54.14; boys, 41.98. The coefficients of correlation derived for the two sets of religion test scores achieved by the subjects in the three grades combined, according to sex and the three levels of intelligence quotients, were as follows: above average subjects—girls, .83; boys, .86; average subjects—girls, .80; boys, .86; below average subjects—girls, .83; boys, .82.

The mean scores of the subjects in each of the three grades taken separately, according to sex and the three strata of intelligence quotients, were as follows: On the test of theoretical knowledge: above average subjects—grade eight: girls, 88.50; boys, 88.39; grade seven: girls, 83.67; boys, 83.23; grade six: girls, 76.76; boys, 73.01; average subjects—grade eight: girls, 80.75; boys, 79.30; grade seven: girls, 73.14; boys, 69.36; grade six: girls, 65.21; boys, 56.39; below average subjects—grade eight: girls, 69.52; boys, 65.00; grade seven: girls, 63.72; boys, 50.77; grade six: girls, 49.93; boys, 44.25. On the test of practical knowledge: above average subjects—grade eight: girls, 86.90; boys, 86.01; grade seven: girls, 80.43; boys, 79.72; grade six: girls, 74.37; boys, 68.20; average subjects—grade eight: girls, 78.07; boys, 76.34; grade seven: girls, 68.57; boys, 62.22; grade six: girls, 60.81; boys, 48.47; below average subjects—grade eight: girls, 64.84; boys, 53.92; grade seven: girls, 55.58; boys, 39.90; grade six: girls, 41.53; boys, 34.37. The coefficients of correla-

tion derived for the two sets of religion test scores attained by the subjects in each of the three grades taken separately, according to sex and the three levels of intelligence quotients, were as follows: above average subjects—grade eight: girls, .69; boys, .72; grade seven: girls, .79; boys, .83; grade six: girls, .81; boys, .86; average subjects—grade eight: girls, .72; boys, .77; grade seven: girls, .74; boys, .85; grade six: girls, .71; boys, .71; below average subjects—grade eight: girls, .80; boys, .72; grade seven: girls, .73; boys, .85; grade six: girls, .81; boys, .75.

Comparisons of the mean scores attained on both religion tests with respect to the sex of the subjects, when the students in each of the three grades individually or when they were combined were classified according to sex and three strata of intelligence quotients, gave the following: In general, the girls surpassed the boys when the subjects in each of the three grades individually or when they were combined and were classified according to sex and the three levels of intelligence quotients. The critical ratios derived for the mean differences were all significant, in favor of the girls, in the three grades combined at the one per cent level of confidence with but one exception. The critical ratio derived for the difference between the means of the above average subjects in the three grades combined according to sex was not significant on the tests of theoretical knowledge. On the test of theoretical knowledge the critical ratios computed for the mean differences of the subjects in each of the three grades individually, according to sex and the three strata of intelligence quotients, were significant in the following instances: For the subjects in the average and below average I.Q. subgroups in grade seven, and for the subjects in the above average, average, and below average I.Q. subgroups in grade six. The degree of the significance, in favor of the girls, was at the one per cent level of confidence, except in the case of the below average I.Q. subgroups in grade six, wherein the degree of the significance, in favor of the girls, was at the five per cent level of confidence. On the test of practical knowledge the critical ratios derived for the mean differences of the subjects in each of the three grades individually, according to sex and the three strata of intelligence quotients, were significant in the following instances: For the subjects in the above average

I.Q. subgroup in grade six, in the average I.Q. subgroups in grades six and seven, and in the below average I.Q. subgroups in all three grades. All the critical ratios obtained for the mean differences, except in the case of the subjects in the below average I.Q. subgroup in grade six, were significant, in favor of the girls, at the one per cent level of confidence. In the case of the single exception mentioned, the degree of the significance, in favor of the girls, was at the five per cent level of confidence.

The mean scores attained by all the subjects in each of the socio-economic status subgroups, when the students in the three grades combined were classified according to six strata of socio-economic status, were as follows: On the test of theoretical knowledge: professional subgroup, 85.43; managerial subgroup, 84.60; skilled subgroup, 77.73; semi-skilled subgroup, 73.29; slightly skilled subgroup, 71.25; and unskilled subgroup, 64.87. On the test of practical knowledge: professional subgroup, 81.77; managerial subgroup, 81.63; skilled subgroup, 74.01; semi-skilled subgroup, 68.48; slightly skilled subgroup, 66.39; and unskilled subgroup, 58.66. The coefficients of correlation derived for the two sets of religion test scores achieved by the subjects in each of the socio-economic status subgroups when the students in the three grades combined were classified according to six levels of socio-economic status were: professional subgroup, .84; managerial subgroup, .89; skilled subgroup, .88; semi-skilled subgroup, .90; slightly skilled subgroup, .84; and unskilled subgroup, .86.

Comparisons of the mean scores achieved by the subjects in each subgroup on both religion tests, when the students in the three grades combined were classified according to six strata of six strata of socio-economic status, revealed the following: The rank order of mean scores attained by the subjects in the various socio-economic status subgroups in the three grades combined was identical on both religion tests as follows: The professional, managerial, skilled, semi-skilled, slightly skilled, and unskilled subgroups, respectively. The critical ratios computed for the differences between the means of the subjects in these socio-economic status subgroups, when the students in the three grades combined were classified according to six levels of socio-economic status and compared on both religion tests, were all sig-

nificant, in favor of the subjects in the higher levels of socio-economic status, at the one per cent level of confidence with but three exceptions. The critical ratio computed for the mean difference between the subjects in the semi-skilled and the slightly skilled subgroups was significant at the five per cent level of confidence on the test of theoretical knowledge; the critical ratio derived for the difference between the means of these same socio-economic status subgroups on the test of practical knowledge was not significant. Finally, the critical ratios derived for the mean differences between the subjects in the professional and managerial subgroups were not significant on either of the two religion tests.

CONCLUSIONS

The analysis of the data of this investigation warrants the following conclusions for the particular population studied:

1. In general, the Catholic elementary-school children of the sixth, seventh, and eighth grades studied possessed to a very satisfactory extent both a theoretical and practical knowledge of the religious and moral truths and principles of Christian Doctrine presented to them.
2. A very significant degree of a positive relationship existed between the children's theoretical and practical knowledge of the religious and moral truths and principles of Christian Doctrine insofar as these distinct, though complementary, knowledges were effectively measured by the respective instruments employed in this study. The coefficients of correlation derived for the two sets of religion test scores achieved by the subjects in this investigation were all of a significantly high order and, in terms of the magnitude of the numerical values thus computed, appeared to be relatively constant both when the students were taken altogether and when they were classified into specific subgroups according to grades, intelligence, sex, or socio-economic status.
3. While the actual achievements on both religion tests by the subjects in each of the three grades taken individually were thought to be quite noteworthy, yet the signal performance of the eighth-grade students on each of the two religion tests was

deemed as particularly outstanding, inasmuch as these tests were administered to the latter subjects during the first third of their final year in the Catholic elementary school.

4. On the basis of the findings reported in this study for the eighth-grade subjects, sufficient factual data were accumulated to justify a somewhat important though provisional generalization; to wit, there is good reason to believe that the majority of Catholic children upon completing their full term of eight years in a Catholic elementary school have acquired, as a result of both formal and informal instruction and training at home and in the school, most of the religious and moral truths and principles of Christian Doctrine.

5. There was a marked relationship between the respective grade levels of the subjects investigated and the extent of their achievements on both religion tests. The subjects in the higher grade levels achieved significantly greater mean scores on each of the two tests than those in the lower grade levels. Hence, the age and maturity of the Catholic elementary-school children had a great effect on the extent of their theoretical and practical knowledge of the religious and moral truths and principles of Christian Doctrine.

6. The intelligence of the subjects studied greatly influenced the extent of both their theoretical and practical knowledge of the religious and moral truths and principles of Christian Doctrine. When the students in each of the three grades individually or when they were combined and were grouped according to the three levels of intelligence quotients, the more intelligent subgroups consistently attained significantly higher mean scores on both religion tests than did the less intelligent subgroups.

7. The factor of sex brought considerable weight to bear on the respective achievements of the subjects on each of the two religion tests. The girls consistently achieved higher mean scores on both religion tests than did the boys in all the divisions and subdivisions of the data. The girls in the three grades combined attained significantly higher mean scores on both tests than the boys. However, when the subjects were compared at each of the three grade levels individually according to sex, only

the girls in grades six and seven obtained significantly greater mean scores than did the boys on each of the two religion tests. When the subjects were classified both according to sex and the three levels of intelligence quotients in the three grades combined, the girls achieved significantly greater mean scores on both religion tests than did the boys at each of the three strata of intelligence quotients, with the single exception in the case of the above average subjects on the test of theoretical knowledge. When the subjects were classified both according to sex and the three levels of intelligence quotients in each of the three grades individually, it may be said that, on the whole, the girls attained significantly higher mean scores than did the boys at the two lower I.Q. levels throughout grades seven and eight and at all three I.Q. levels in grade six on both religion tests.

Perhaps, on the basis of the analyzed data, one could venture still further and suggest that the factor of sex might well be expected to exert a significant influence, in favor of the girls, on the extent of both the theoretical and the practical knowledge of the religious and moral truths and principles of Christian Doctrine among most Catholic elementary-school children prior to the period of adolescence or, more specifically, before the onset of puberty.

8. The socio-economic status of the subjects examined had a significant influence on the extent of the children's theoretical and practical knowledge of the religious and moral truths and principles of Christian Doctrine. The subjects in the higher strata of socio-economic status consistently achieved significantly greater mean scores on both religion tests than those in each of the lower levels of socio-economic status with but one exception. The differences between the mean scores of the professional and managerial subgroups were not significant on either of the two religion tests.

9. A marked consistency of performance on both religion tests was demonstrated by the students who took part in this study. An identical pattern in the gradation of the mean and the median scores of the various subgroups prevailed on both tests simultaneously, whether the students were classified ac-

cording to grade levels, intelligence, sex, or socio-economic status.

On the basis of these findings, it may be concluded that the quality of excellence which characterizes the results obtained in this study is an indication of the sincere co-operation of the students in responding to the various data-gathering devices employed in this investigation. These findings also attest to the diligence and keen interest of the faculty personnel in the different Catholic elementary schools who labored conscientiously and in close co-operation with the experimenter throughout the duration of the testing period, motivating and encouraging the students and, thereby, helping to insure the validity and success of this psychological and educational venture.

10. The statistical analyses of the data in this investigation go far in establishing very positively and conclusively both the validity and the reliability of each of the two religion tests devised for and used in this research project. The superior discriminatory quality exhibited by each of the two religion tests was clearly shown by the fact that on each of them the achievements of the students were distinguished as follows: The scores attained by the subjects in the upper grades exceeded those achieved by the subjects in the lower grades; the subjects in the higher levels of intelligence quotients did consistently better than those in the lower levels of intelligence quotients; and the subjects in the higher strata of socio-economic status surpassed those in the lower strata of socio-economic status.

RECOMMENDATIONS

After a careful consideration of the conclusions thus made, and bearing in mind the many latent possibilities and the far-reaching consequences implied therein, one is yet forced to recognize the fact that this limited investigation has barely scratched the surface, as it were, and that there is urgent need of still further research in the broad area of the religious and moral knowledge of Christian teachings among Catholic youth. With these thoughts uppermost in mind, the following brief recommendations have been made by the investigator for the purpose of offering suggestions to those who, deeply concerned about, and seriously interested in the Christian religious and moral

education of Catholic boys and girls, might desire to pursue or follow up the type of research exemplified in the present undertaking:

1. An investigation of the extent and the degree of relationship between the theoretical and the practical knowledge of the religious and moral truths and principles of Christian Doctrine among children of the sixth, seventh, and eighth grades of Catholic elementary schools located in other dioceses or other sections of the country, modeled perhaps after the present study, so as to compare the results thus obtained with those herein presented.

2. An investigation of the extent and degree of relationship between the theoretical and the practical knowledge of the religious and moral truths and principles of Christian Doctrine among the students of the seventh, eighth, and the four high school grades of Catholic elementary and secondary schools, modeled after the present study, so as to ascertain at what precise grade level, if such is found to be the case, there ceases to be derived any significant increments in either or both specified types of knowledge of the religious and moral truths and principles of Christian Doctrine.

EDUCATIONAL IMPLICATIONS

Undoubtedly, the most significant general result of this study is the remarkable fact, definitely established by the overwhelming nature of the evidence presented, that a child's practical knowledge of the religious and moral principles of Christian Doctrine is just another phase of his theoretical knowledge of the religious and moral truths of Christian Doctrine. This finding even overshadows the importance of the conclusions upon which it is primarily based, namely, that the students in the upper grades of the Catholic elementary schools who participated in this investigation were found to possess to a very extensive and satisfactory degree both a practical as well as a theoretical knowledge of the religious and moral truths and principles of Christian Doctrine. In other words, in their respective relationship to each other, these two separate, though complementary, types of knowledge may be aptly likened to that substantially necessary relationship which exists between the two sides of the

same coin; that is to say, the two kinds of knowledge are, in reality, but two distinct, though quantitatively equivalent, aspects of the same basic substratum, namely, the virtue of knowledge itself, inasmuch as the latter pertains in this instance to religion and morality.

Not only was the actual extent of these two distinct, though complementary, types of knowledge found to be practically identical in their quantitative aspects, but it was also found to be highly dependent upon, or greatly influenced by such factors as the grade levels, intelligence, sex, and socio-economic status of these subjects.

This does not mean that other psychological and supernatural factors do not also exert a great and lasting influence on the child's personal ability and efforts to apply religious and moral truths and principles of Christian Doctrine to his conduct. Among these might be mentioned the potent stimulus of parental example as well as their instruction and guidance; the significant roles of the home, the school, close friends and associates; the tremendous appeal of worthy motives and high ideals; and finally, the cultural background, the immediate environment, and the social milieu in which the child finds himself. Above all, on the supernatural level, the investigator is fully aware of the all-powerful influence of the Church as the Mystical Body of Christ and the custodian of His teachings and the dispenser of His graces on the religious and moral formation of the child.

The following specific educational implications were thought to be pertinent on the basis of the analyzed data reported in this study:

1. It now seems logically evident that, as supplementary to the religious and moral instruction and training in the home, the majority of the religious and moral truths and principles which the average Catholic knows and practices throughout his entire life are acquired during the usual term of eight years spent in the Catholic parochial school or in any other institution under Catholic auspices.

2. There is ample evidence to warrant the statement that a child's practical knowledge of religious and moral principles of Christian Doctrine is a corollary to his theoretical understanding

of the religious and moral truths of Christian Doctrine assimilated during his progress through grade school.

3. The two foregoing statements should serve to emphasize the tremendous importance of the Catholic elementary school in our Catholic educational program without, however, minimizing one iota the corresponding value of any other phase in the Catholic educational process.

4. These conclusions should also stimulate elementary school teachers and administrators, as well as Catholic parents, to do their utmost to give thorough religious instruction and provide solid moral training throughout the duration of this all-important period in the child's religious and moral development. The will and the emotions of the child must be trained and controlled together with his intellectual formation. Mere knowledge of religious and moral truths and principles alone does not constitute virtuous living.

5. Since both the intelligence and the socio-economic status of the child were seen to be potent influential factors in determining the extent of his theoretical and practical knowledge of religious and moral truths and principles, it follows that the average child needs not only special instruction in religion and morality but also individual guidance and continuous help in becoming skillful in the process of applying both religious and moral principles to his conduct. The particular role and responsibility of the parents in setting a good example and in training their children to perform religious and moral acts and duties cannot be stressed too much.

6. Moral and religious instruction and training are neither synonymous nor interchangeable concepts although they are highly complementary. Instruction conveys the notion of imparting knowledge to others, such as, teaching or explaining to others various concepts, values, principles, attitudes, and so forth. Hence, one might aptly designate as primarily a period of instruction the daily catechism or religion class conducted in the Catholic schools. Training is a much more comprehensive term than instruction; the concept of training assumes that adequate instruction has already been given, or is in the process of being given simultaneously with the actual period of train-

ing. Consequently, training might be conceived as connoting the aid, direction, guidance, and supervision which an experienced or more mature and responsible person tenders the apprentice or novice in helping the latter to become skillful in implementing the concepts, values, principles, *et cetera*, previously acquired through the medium of instruction. It seeks to enable such an individual to achieve ultimately a certain facility and independence of action whereby the processes involved in character formation are rendered more or less consistent as well as habitual in his daily life. Training, therefore, goes on constantly whether the child is at home, in the school, or elsewhere; in effect, training embraces not only the idea of instruction as a necessary prerequisite but comprehends also the entire concept of Catholic education itself.

7. Parents and teachers alike, while never neglecting the great importance of psychological and sociological factors, must fully realize that the supernatural role of the Church and all the spiritual helps afforded by the Mystical Body of Christ are far more important than any and all purely natural means insofar as the child's religious and moral life is concerned.

8. Finally, the fact that a child does have the practical ability to apply religious and moral principles to life situations in keeping with his intellectual maturity should prove as a springboard to inspire Catholic parents and educators with the courage to challenge Catholic boys and girls to far greater manifestations of these religious and moral principles in their daily lives, both in and out of the home and school. In other words, there is no sane reason why a Dominic Savio or a Maria Goretti should not be the rule rather than the exception among our Catholic children. The modern era is replete with latent possibilities for heroic sanctity insofar as our youth are concerned. If Catholic parents and teachers would appeal to the spirit of self-sacrifice reposing in youthful hearts waiting to be aroused through proper motivation, the latter's generous response to noble ideals and high religious and moral principles would not only be a most gratifying surprise, but it would undoubtedly set in motion powerful forces which could eventually change the outlook of the entire world.

AN APPROACH TO GRADING

By Adam M. Drayer*

THE PROBLEM OF GRADING students is one close to all persons involved in the process of education. The student very often feels that the grade given him is not a true reflection of his ability and achievement. The student's parents frequently bristle when viewing a report card, and are ready to do battle with their offspring, or the teacher, or both. The administrator, in a position to view the total grading results of his school, finds that some departments are "too liberal" in grading while others are "too strict," or that the total distribution of grades does not approximate accurately enough that statistical device called the normal curve. The teacher, however, is the one who feels the problem most keenly. In the last analysis, all fingers—those of students, parents, and administrators—are pointed at the teacher because it is his responsibility to award grades.

Rarely is a teacher able to satisfy all parties concerned, because each party views the problem in a different way. It should be recognized that each viewpoint has some merit. One of the most striking examples of viewing the problem in different ways is furnished by practice teachers. It is a revelation to see the immediate change in their thinking on the matter of tests and grading. As students, they regarded tests as nuisances, or as traps contrived by teachers to snare them; as student teachers, on the other hand, they immediately recognize the necessity and advisability of tests, with the attendant difficulties of grading them. So, also, the teacher who becomes an administrator acquires a "new look" in viewing the problem from the other side of the desk, and the teacher-parent sometimes finds himself criticizing the grading policy of his offspring's teachers.

The problem, then, has many ramifications. It is the purpose of this paper to review the problem of grading from one

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viewpoint—that of the teacher—while at the same time recognizing that the problem has many other facets.

WHAT SHOULD GO INTO A GRADE

One of the basic questions a teacher must answer for himself is concerned with the factors to be considered in making up a grade. Should a grade reflect scholastic achievement in a course, or should weight also be given to factors such as industry, initiative, promptness, neatness, co-operation, and participation?

It is universally recognized that the purpose of education goes beyond mastery of subject matter. It is also agreed that teachers should try to inculcate and develop in their students efficient work habits, high ideals, sound attitudes, and, in general, to help students develop a sound moral character. These might be regarded as desirable concomitant outcomes of learning. Yet, these outcomes are intangible, with the result that the teacher is never quite sure to what degree they are being realized by his students. Being intangible outcomes, the teacher has no way of measuring them other than to rely on his subjective judgment. Consequently, he is treading on poorly supported framework when he categorically assigns a specific weight to those outcomes when assigning his final grade. Moreover, some educators hold that the development of those traits is automatically reflected in a student's achievement. In other words, if he is becoming industrious, if he is prompt and neat with his work, if he shows initiative, if he is co-operative and active, his achievement level will automatically be higher than that of other students of the same ability who are not developing those traits. Because of this, many educators hold that a student's grade should reflect only his scholastic achievement. However, as noted later, there is a way in which these intangibles may be given some weight in making up the final grade.

ESSAY AND OBJECTIVE TYPE TESTS

Having decided that a grade should represent achievement, the teacher's next problem is to construct measuring instruments that will indicate the pupil's achievement level as accurately as possible. It is evident that a teacher cannot include in a test all that a pupil has learned of a unit of work. Thus, it becomes

necessary for the teacher to sample the pupil's knowledge by asking questions on various phases of it within the time allotted. After having sampled the pupil's achievement in this manner, the teacher must assume that this sample is reasonably representative of the individual's total achievement.

It is further evident that the wider the sampling of achievement, the more valid is the conclusion that this truly represents the pupil's achievement. Fifty test questions of various types give a better picture of the student's grasp of course material than do ten questions. At the same time, use of a large number of questions does not penalize the student as heavily for any one question that he does not know.

There are two types of test questions that the teacher may use to sample achievement: the essay type, requiring extended response on the part of the pupil, and the objective type, which may be answered by a word or symbol.

The essay type test has been criticized severely in recent years. Among the disadvantages given are the following: there is no agreement in marking them; since the questions require extended response, only a limited sample is possible; the teacher may be swayed or diverted by the pupil's thoughts; they encourage bluffing on the part of the student; and, more time is needed to correct them.

One of the more serious objections to the use of the essay type questions is that grading them is a very subjective process. It is held that the same paper, graded by different teachers, may be assigned a wide range of scores. Illustrations are usually cited to support this contention.¹ For example, one paper, graded by several scorers, was given ratings varying from failure to excellence. Another example states that the grader of one examination, unaware that a model paper had been mixed in with the papers to be scored, rated the model paper a failure. Such illustrations have cast the essay type test into disrepute. However, this objection is not as serious as it appears to be. In the first place, the person who is in the best position to evaluate an answer is the one who taught the material. He knows what points were covered, and how they were stressed in class. No

¹ See, for example, Albert R. Lang, *Modern Methods in Written Examinations* (Houghton Mifflin Co., 1930), pp. 69-71.

two teachers emphasize and treat material in exactly the same way. Consequently, an outside grader would not be able to make as valid an evaluation of matter taught in a given classroom as would the teacher of that class. In the second place, a teacher can take precautions against subjectivity in grading. He can score an essay type question objectively if he sets down beforehand the basic points which would constitute a correct answer. Then, in correcting the answer, he should check it for those basic points. If all points are present, he can give full credit. If certain points are omitted, he can deduct a predetermined amount for each omission or error. Thus, the element of subjectivity is virtually eliminated if an essay type question is corrected by the teacher who taught the course, and if the teacher uses a scoring key.

The essay type question has a very definite place in testing student achievement. It measures better than the objective type question the individual's ability to analyze, interpret, evaluate, organize and synthesize and at the same time permits him to exercise originality and initiative in answering a question. However, the essay type test does have at least one serious limitation. Used exclusively, it does not permit a wide sampling of the student's achievement because of the limited number of questions that can be asked. True, each of the questions asked may embrace a great deal of material, but as questions become broader they become more indefinite and more difficult to interpret properly.

This limitation of sampling is overcome through the use of the objective type test. Because it takes only a symbol or word to answer an objective type question, it is possible to answer a large number of questions in a short time. The objective type test has the further advantage of being more easily and more objectively scored. Its chief disadvantage is that it does not measure as well the individual's ability to analyze, interpret, and other abilities, mentioned above in connection with the essay type question.

From the preceding discussion of essay and objective tests one should conclude that the selection of a type of test is not an "either-or" proposition. Each type has advantages and disadvantages. A good testing program will make use of both types,

thus capitalizing on the advantages of both. Which test will be used in any given situation will be determined by the desired outcomes and by the subject matter. If pupils are being tested on purely factual material, the objective type will suffice. If, however, one wishes to test power to interpret and organize material, the essay type would be more appropriate. In any given course, the teacher should determine what outcomes he wishes to test, and then use the type of test most appropriate for it.

TIME TO TEST

Having decided on the type of test most appropriate for his purposes, the next question for the teacher to answer is when to test.

It is generally agreed that the results of learning are greater if the student applies himself consistently on a day-to-day basis. Repetition and review help to fix learning and to make it more meaningful. To stimulate this daily activity on the part of the pupil, frequent short quizzes are beneficial. The students can be told to expect a short written test (of five or ten minutes) on the material covered in the previous class or on the assignment made for the present class, or both. These tests need not be given every class, but they should be given frequently enough to discourage the pupil from taking a chance that one will not be given. Even though many pupils dislike the idea, they have, without exception, stated that the prospect of a daily test served as an incentive for them to keep up with their work. This type of unannounced test, then, aids in establishing regular study habits. In addition, it provides the teacher with evidence of the pupil's achievement.

Next, it is well to pause at the end of a unit of work to determine how well the pupil has assimilated a major portion of course content. A test lasting a full class period is usually adequate to provide this information.

Finally, it is advisable to give a final examination on the entire course. This provides an index of the pupil's over-all mastery and understanding of the course.

It might be well to note at this point that the purpose of testing is to discover the pupil's level of achievement. A good

test is one that is based on material that was thoroughly taught. It should be based on important material, and should not include insignificant details. Some teachers have been accused of deliberately trying to trap students by including such details.

MAKING UP A GRADE

If the teacher samples the pupil's knowledge of important material through the use of the unannounced test, the major test, and the final examination, he will have considerable evidence on which to base a final grade. Although there may be special circumstances to consider in some cases, a teacher can, in the last analysis, consider the following factors in making up a grade: (1) the pupil's daily work, as measured by unannounced tests and written assignments; (2) scores on major tests; and, (3) score on the final examination. How much weight will be given to each of these will depend on the number of tests given and on the amount of written work assigned. A workable system would be to assign approximately one-third of the final grade to each of the three factors if unannounced tests are given on the average of one a week, and if three or more major tests are given during the semester. This distribution of weights is merely suggestive. It is necessary for each teacher to give due emphasis to any other activities that should be graded, such as term papers, oral reports, or special projects.

The teacher is now ready to correlate his objective evidence and to assign a tentative grade of "B," "88," "above average," and the like, depending on the grading system adopted by his institution. After doing this, it would be well for the teacher to sit back, take a "last look," and reflect on those individuals whose grades place them in a borderline or a failure category. Let us assume, for example, that a pupil's grade is 84 or 85, in the C category, and that 86 represents a B; or, let us assume that 70 is the passing grade and that a pupil's tentative grade is 68 or 69. In such cases, the teacher can give weight to some of the subjective factors that were not considered previously. Did the pupil make worthy contributions in class? Was he attentive and co-operative? Did he show initiative? Did he ask pertinent questions? In other words, if his attitude and contributions were of sufficiently high caliber to move him into the next

grade category, it should be done. If, however, his class work and attitude were representative of the tentative grade assigned to him, that grade should become final. In no case should a tentative grade be lowered on the basis of this subjective judgment, because the pupil has already achieved that grade on the basis of objective evidence.

This final subjective evaluation of the pupil has the advantage of making grading something more than a mechanical procedure. It justly rewards those who are deserving, and it enables the teacher to consider extenuating circumstances when necessary. The teacher should always be just in grading. However, if circumstances warrant it, justice may be tempered with charity. The pupils should not complain over the use of this procedure because each has received at least his due on the basis of the objective evidence at hand.

ABSOLUTE VERSUS RELATIVE SCALE

One more problem should be considered in the matter of grading. Teachers are sometimes informed that their grades are too high, or that they are too low, or that there are too many failures, or too many A's. This problem resolves itself into one of basic philosophy of grading. The question to be answered is: Should teachers mark on an absolute scale of 0 to 100 and give each pupil what he earns regardless of distribution of grades, or should teachers use a relative scale, placing pupils in rank order and allotting a certain percentage of A's, B's, C's, D's, and F's regardless of their achievement on the absolute scale?

The relative scale makes use of the normal curve concept in grading. It is based on the premise that in a typical sample of students there may be found a range of ability which extends from the inferior on one end of the scale to the superior on the other end of the scale. The superior and the inferior each constitute a small percentage of the total. Below the superior are found a larger number of pupils who might be classified as above average, and, similarly, from the other end of the scale there are a like number who might be classified below average. In the middle, between these extremes, is found the largest, or average, group. When a teacher uses the normal curve as a basis for grading, he assumes that his class represents a range of ability

similar to that described above. Through statistical procedures, the teacher then assigns his grades mechanically.

There have been many recommendations as to the percentage of grades that should constitute each category. One that has found acceptance is the following: A—7 per cent; B—24 per cent; C—38 per cent; D—24 per cent; and, E—7 per cent. Another distribution that has been recommended is: A—10 per cent; B—20 per cent; C—40 per cent; D—20 per cent; and, E—10 per cent. A system that is considered to be more accurate than the above two is to compute the mean and standard deviation of the distribution of grades, and then to use these as a basis for distributing grades.

The normal curve system of grading has won many adherents. Some teachers use it to eliminate the element of subjectivity in grading; others use it because they do not wish to appear to be using outmoded methods in grading. Still others use it because their administrators have asked them to do so. This can, at times, develop peculiar situations. Instead of being delighted that his students have achieved desired outcomes, as measured by tests, the teacher bemoans the fact that they "hit the exam" and that, therefore, he would have little justification for giving them the lower grades which are mandatory in a normal distribution.

It was mentioned above that a teacher should always be just in grading. It would seem that normal curve grading violates this principle. Even before the work of the year begins, the curve dictates the distribution of grades. Why should there be a given percentage of A's? It may be that no one in the class did work of A quality; on the other hand, it may be that half the class did A work. In the latter case, would it not be unjust to limit the A's to seven or ten per cent? Similarly, why should there be a specified percentage of any other grade? In the last analysis, the answer would be: "Because many of our educational theorists have led us to believe that it should be so." We should be reminded, however, that the normal curve is a mathematical ideal which has no counterpart in reality. A prominent educational statistician advised caution on the use of the normal curve. He stated:

There is, then, no universal "law" concerning the form of frequency distributions in general. Unfortunately, however, there appears to have been built up in the literature of education and psychology the false conception that there is a single generalized frequency curve which does accurately describe the fundamental form of nearly all distributions of educational and psychological data. This misconception has been encouraged by the discussions in many textbooks in elementary statistics in these fields.²

The normal curve does have uses in statistical work with certain types of data. Thus, Lindquist stated: "The so-called 'law of normality,' then, may be safely considered as applying only to certain types of chance data, or, more specifically, to certain types of 'errors' in the quantitative analysis of educational and psychological data."²

In view of the above cautions, the classroom teacher should hesitate to use the normal curve as a basis for his grading. It is true that very often the grades awarded on an absolute scale tend to approach a normal distribution; this, however, does not justify its use.

It should be pointed out that some population samples approach normal curve proportions more closely than others in distributions of learning ability. A high school sample would be nearer "normal" than a college sample, because those of lesser learning ability presumably were eliminated from the college sample by a process of selective admission. Similarly, because of the mortality rate of the less capable, a college freshman sample might approach "normality" more than a college junior sample. In fact, it seems that one might conclude that to the degree that high standards of admission are applied, to that degree will the sample deviate from the "normal." The Massachusetts Institute of Technology emphasizes this fact in the following quotation from a handbook prepared by the faculty:

There is no inherent reason in the nature of things why the curve should follow the "normal" probability pattern; in fact, since the student group at M.I.T. is highly

² E. F. Lindquist, *A First Course In Statistics* (New York: Houghton Mifflin Company, 1942), p. 95.

³ *Ibid.*, p. 99.

pre-selected, there is every reason to expect a skewed distribution. The instructor should not become so pre-occupied with the statistical aspects of class grading as to lose sight of the real factors of intellectual calibre and growth in the student. On the other hand, it will be essential for him to take some account of general Institute practice in these matters, particularly if he has a section in a large course where some uniformity in the distribution of grades is an essential from the standpoint of fairness.⁴

In spite of such cautions, it would seem that some educators have so preoccupied themselves with statistics that they have lost sight of the fact that they are dealing with human beings. It is one of the contradictions in education that some educators expound at great length on the necessity of treating each pupil as an individual, taking into account his peculiar interests, aptitudes, and abilities, and then, in evaluating the pupil's progress, completely disregard this admonition by throwing him into a frequency table where he loses his individuality and is treated as a statistic.

TEACHER'S STANDARDS AND GRADES

What, then, should be the basis for grading? The teacher, not the normal curve, should set the standard for his course. Any experienced teacher soon learns what he can expect of the particular age group with which he is dealing. There are, of course, exceptions. Some teachers have standards that are too high; others have standards that are too low. If the teacher's grades are consistently high, he might do well to refine his tests, unless he is working with a select group. If his grades are consistently low, his tests may be too difficult, or he may not have taught his material thoroughly.

The grading difficulties of some teachers are created by lack of sufficient evidence of the pupil's accomplishment. For example, there may be some teachers who use the lecture method exclusively and who have their grades on one or two tests that have been given during the course. Such teachers have not

⁴*You And Your Students*, prepared by a faculty committee under the chairmanship of Robley D. Evans (Cambridge, Mass.: Massachusetts Institute of Technology, 1951), p. 28.

sampled adequately the pupil's achievement. They have little evidence of the pupil's day-to-day work, and have no knowledge of how well he can participate in classroom discussions. The remedy is obvious. The teacher who gives frequent short tests, major tests three or four times a semester, a final examination, and who creates stimulating classroom discussions, will have sampled his pupil's achievement sufficiently to be able to award a grade with confidence. At the same time, his classroom discussions will have given him some knowledge of his pupils as individuals, and will have made his class more interesting and instructive.

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Winners of medals, awarded annually by Catholic colleges and universities, this year included: Dr. Jonas E. Salk, the Poverello Medal of The College of Steubenville; Bernard J. Keating, leader in Catholic charities in the Archdiocese of Newark, the St. Vincent de Paul Medal of St. John's University, Brooklyn; and Walter L. McGinnis, chairman of the lay committee of the National Center of Christian Doctrine, the Catholic Action Medal of St. Bonaventure University.

The National Council of Catholic Youth, early this month, named Linda Clark, senior at the College of St. Rose, Albany, the first recipient of the Outstanding Catholic Youth of the Year award.

The first Anne O'Hare McCormick, sponsored by the New York Newspaper Women's Club in honor of Mrs. McCormick, who until her death was a member of the editorial staff of *The New York Times*, has been awarded to Mary Kay Johnson, a 1955 graduate of Manhattanville College.

Sister Jacqueline Dubay, O.S.B., of St. Joseph, Minnesota, who is an art student at The Catholic University America, won first prize in the Christmas Painting Show sponsored by *The Washington Post and Times-Herald*.

IMPACT OF PERSONALITY THEORY ON COUNSELOR'S APPROACH

By Gerald M. Barry*

ALL COUNSELORS HAVE A THEORY of personality which, despite all efforts to be objective, or passive, or mirror-like, or eclectic, necessarily acts as a partial determinant of the counselor's approach to, and treatment of, the counseling process and the counselee. It is essential for the client to be aware that the counselor's ideas on personality theory will affect the structuring of the interview and the end-results, whether mutually attained or self-attained. This paper is an attempt to present some of the major personality theories and their effect on the counseling process.

Theory of Personality is an omnibus term, judging by its multi-varied interpretations. Allport in 1937 gives 17;¹ Young repeats 5 of these and adds 6 more;² Thorpe finds 33 under a different type of approach,³ and Rogers lists 10 new ones developed between 1940-1950.⁴ In a later compilation, Allport discovered 53 definitions of personality, each of which might be basic to a personality theory.⁵ A counselor actually could be a firm believer in any one, or any combination, of these theories, or he might develop a theory of his own. How then shall we delimit this vast area of theories of personality for our immediate purpose? Some of these theories have passed their day as distinct determinants of counseling activity except for vestigial influences.

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¹Gordon Allport, *Personality: A Psychological Interpretation* (New York: Henry Holt Co., 1937), pp. 7 f.

²K. Young, *Personality and Problems of Adjustment* (New York: F. S. Crofts and Co., 1940), pp. 276 f.

³L. Thorpe, *Psychological Foundations of Personality* (New York: McGraw-Hill Book Co., 1938), p. 36.

⁴C. H. Rogers, *Counseling and Psycho-Therapy* (Boston: Houghton Mifflin Co., 1942), p. 12; *Child-Centered Therapy* (Boston: Houghton Mifflin Co., 1951).

⁵J. F. Moynihan, "Lecture Notes for Education 244," Boston College, March 3, 1954, p. 2.

Others have greater pertinence to the field of general psychology, and, while an understanding of them is of some value to the counselor, they are not essentially connected with counseling. Those effective in our subject area may be combined into five or six general theories. The following six general theories of personality have been selected as partial determinants of the counselor's approach to, and treatment of, the counseling process and the counselee.

CLASSIFICATION OF PERSONALITY THEORISTS

The two main types of personality-theory diviners are the empiricist and the substantist. The empiricist postulates his theory of personality on observation of external appearances and overt manifestations; the substantist probes below the surface to the basic essence underlying the appearance and manifestation. In each of these two general classifications there are many varieties of schools of personality theory. An attempt has been made here to combine original source and derivative schools under one descriptive term, not necessarily that of the originator. Hamrin and Paulson have reduced these schools to three, claiming "In counseling today there are three main schools of thought—: clinical, non-directive, and eclectic counseling," using the last as their approach.⁶ To a neophyte, however, this is too restrictive in total and too inclusive in the term eclectic. Thorpe has a division of personality into prescientific, with six types; pseudo-scientific, six types; physiological, six types; sociological, four types; and psychiatric, two types with four subdivisions each.⁷

This division is not appropriate to our purpose because it is much too general and goes beyond theories currently affecting counseling. A division into six schools of thought or general approaches to the theory of personality effective in the counseling process is more appropriate for our purpose. For each of these we have selected two specific types which have affected counseling directly and through variations, or are actually af-

⁶ S. A. Hamrin and B. B. Paulson, *Counseling Adolescents* (Chicago: Science Research Associates, Inc., 1950), p. 63.

⁷ J. VanDerVeldt and R. P. Odenwald, *Psychiatry and Catholicism* (New York: McGraw-Hill Book Co., 1952), p. 97.

fecting it now. These are the behaviorist, the scientist, the holist, the mentalist, the biologist and the humanist. Most psychologists have a facility in developing a technical vocabulary and part of the problem of understanding various theories is the semantics unique to each theory. In the wake of that tradition, we must explain the semantics of our own classifications and subdivisions.

The *behaviorist* is one who holds a materialistic, mechanistic view of personality, based on constitutional patterns. Types are: physiologist and the traitist.

The *scientist* is one whose theory of personality is based upon observation, experimentation, and evaluation of individual traits, as in our types, the typologist and the statist (i.e. a statistician).

The *holist* is one who treats the whole person, either as a configuration of forces or an interacting dynamism, giving us the Gestaltist and the dynamist.

The *mentalist* is used here to include those whose basis is the mind, either subconscious or conscious, giving us the psychoanalyst and the therapist.

Next is the *biologist*, whose theory is centered on human life, from either a biophysical or a biosocial basis.

Finally, our *humanist* views life in one of two forms which we have called the naturalist and the gracist. Because of the great effect on education of instrumentalism, counseling cannot help but be affected by it, although it is more properly a philosophy than a psychology.

Since it shall be revealed as the most eclectic and the most satisfying theory, we conclude with the gracist—he who allows for awareness of, and co-operation with, divine grace.

COUNSELING AND GUIDANCE

Counseling, in its most modern meaning, is not the same as guidance. Curran brings this out most aptly by limiting guidance to the giving of information, whereas counseling, he says, is "a process of personal reorientation by which a person is aided in acquiring new self-understanding and integration and better modes of action."⁸ VanDerVeldt and Odenwald define the aim

⁸ C. A. Curran, *Counseling in Catholic Life and Education* (New York: Macmillan Co., 1952), p. 9.

of counseling as aiding self-adjustment to a happy life here and hereafter.⁹ For our purpose we are interested in the impact or effect of the guidance counselor's theory of personality on his counseling. Actually this type of counselor involves both guidance and counseling, both the giving of information and the aiding of emotional adjustment. We shall try to show how each of our twelve viewpoints affect the counseling process.

Counseling should be a two-way street. To a great extent it has been a one-way street, with the "traffic" directed by the counselor. Counseling postulates a client who is seeking help, not just direction. In the past, the overemphasis of the counselor as a director has led to a reaction resulting in a client-centered approach, but this seems also to be a one-way street, overcrowded with undirected traffic. What we ideally need is a two-way flow of "traffic," without any "middle island" to separate revelation, recognition, advice, acceptance, and the like.

THE BEHAVIORIST AS COUNSELOR

At first psychology dealt with the generalized mind, but a person is individualized. Behaviorism was one of the first attempts at solving personality and its chief leader was Watson. All behavior was held to be material and a physical response to a stimulus. MacDougal applied the behavioristic theory to mental concepts and explained them as cerebral patterns. Galton had been the pioneer in establishing a trait theory and so-called differential psychology, from which the field of measurement developed.

The recognition of different traits has affected counseling, regardless of the psychological underpinnings of the traits as material or spiritual. While behaviorism has been modified by including some action of the organism so that it is now operational behaviorism, its chief effect on counseling has been through the development of the trait and the measurement approach. In the early days of counseling there were practically no tools and the behaviorist counselor was authoritarian and directive. Since "conditioned response" was the learning method, the counselor attempted to condition the counselee by giving the proper

⁹ VanDerVeldt and Odenwald, *op. cit.*, p. 131.

stimulus. The vestigial influence today is productive of a negative effect; that is, it prevents its counselor from using a truly dynamic approach to dynamic problems and it negates all consideration of supernatural areas and problems.

THE SCIENTIST AS COUNSELOR

The development of trait psychology, besides parenting statistics, led to the combining of traits—physical and mental—into types known as typology. While Kraeplin was the first in this area, the development of his beginnings by Kretschmer gave us the first real typology. The main typologists are: Kretschmer, based on physiology; Spranger, based on a dominant trait; Ber- man, based on endocrine glands; and Jung, based on direction of life force outward to environment or inward to inner person. These were followed by phrenology, ethnology, eidetic types, graphology, chiromony, and many other attempts to type people. The chief fault with this approach is that the types are subjectively determined and are usually regarded as discrete, when in reality they overlap. The counselor would be apt to classify the counselee on too little evidence and also would not be concerned with underlying causes.

The next development was to try to find "quantification" means for expressing and evaluating qualifying traits. Cattell, Wood- worth and Thorndike became the leaders in the measurement movement, which culminated in factorial analysis. This move- ment has been one of the most important in guidance, providing the counselor with countless measures of evaluation which are of paramount value in helping him to solve his problems. Tests help him to get all sorts of information and may serve as "pre- dictors" in many areas. The counselor must realize, however, that the person is more than the sum of all his measurements, and that, as yet, there are no truly valid measures of his "pat- terning."

THE HOLIST AS COUNSELOR

It became evident that personality was being lost sight of by microscopic analysis of its parts and that a telescopic approach to personality study was necessary. This began in Germany and is known as Gestalt psychology. Its aim was to study the

whole person as he acts in "momentary patterns, ignoring lasting structures."¹⁰ Its early leaders were Kohler and Versten, after whom is named a derivative psychology, *Verstehende*. The followers of Gestalt view the whole person, rather than disconnected atomistic bits of personality. This led to a later study of interaction rather than of just action and gave rise to dynamic psychology. As the source of this development, Gestalt has had a great effect on modern versions of personality and consequently on counseling. A counselor of the Gestalt school would try to get all possible data and combine them in deriving a prognosis for a problem. He would be concerned in what total picture his jigsaw items form. He might even be so motivated to "the whole person" that he would admit the religious and supernatural aspects of personality.

In studying "the whole," Stern concluded: "There are only people; every mental function is imbedded in a personal life."¹¹ His personalistic psychology stressed the dynamic relations of the person to his world, but ignored interaction and the effect of environmental culture. Lewin, however, adapted his theories to a wider dynamism of interaction, expressed through his field theoretical approach.¹²

The counselor who is a disciple of Stern would regard the person as the center of activity. Since he would believe the client to be creative as well as reactive and also capable of spontaneous behavior, he would stress planning for the future rather than judging from the past or understanding the present. He would emphasize the client's phantasy.

The follower of Lewin would be similar to the social interactionist, only here the situation is a structuralized total unit, called the social field. He would try to find the solution to his problem mathematically and express it through mathematical analogies.

THE MENTALIST AS COUNSELOR

In the development of the study of dynamic forces and inner drives, Freud began to study the effect of the subconscious mind

¹⁰ Young, *op. cit.*, p. 289.

¹¹ *Ibid.*, p. 292.

¹² *Ibid.*, p. 290.

and of infantile activities and experiences on personality. He fathered a new school, whose primary value is the opening of wider vistas of personality determinants and the development of more varied and penetrating methods of analysis. In this theory the client is non-directed as he reveals all through "free association." Maladjustments (and presumably normal adjustments) go back to early infancy and subconscious urges, primarily oriented to sex. Allport criticizes this approach for over-emphasizing repressed motives and latent dispositions, claiming growth is "upward into the future, not downward into the past."¹³ The prime emphasis on seeking to understand, however, has been of tremendous import in developing a substance rather than a "mask" approach to the understanding of personality. It developed psychocatharsis as a valuable technique, which Jung and the later therapists subsequently used to help reintegrate the personality. Jung broke away from Freud's emphasis on the past and held one must know the purpose, the aim; in the future. This was to be found, not in the subconscious and in latent dispositions, but in one's "collective psyche." To him the will was important in therapy, and his idea of will was an antisexual tendency in men called a voluntary control of instinctive life, according to VanDerVeldt and Odenwald.¹⁴

The obvious advance from Freud was to adapt much of his theory and technique to a study of the conscious mind, and this is the procedure of the therapists. Our therapist here is an entirely naturalistic one; we shall treat of the supernatural therapist in our last category. Rank and Rogers are leaders in this field and have developed a client-centered technique. In psychoanalysis proper the counselor does the analysis based on client-centered revelations. In client-centered counseling therapy, the counselor acts as a mirror and uses a "permissive relationship" to aid the client's self-integration. Several authors object to the term "non-directive" because of its negative connotations, but to me it seems the most apt term available. Therapy does have to be client-centered and absolutely non-directed, in all cases, as we shall see later.

The counselor with this "mentalist" approach and of the psy-

¹³ Allport, *op. cit.*, p. 13.

¹⁴ VanDerVeldt and Odenwald, *op. cit.*, p. 128.

choanalysis school will depend largely on the interview in which he directs the client to "freely" reveal his subconscious desires and childhood memories in order to associate his present condition to these factors. The counselor emphasizes a sort of palliative therapy which automatically cures by relief of symptoms. If he has advanced further and become a "depth" psychologist, he will insist on getting the cause and complete the cure, with but little attention to the symptoms.

The therapist counselor will seek empathic identification with the client to obtain an insight into the problems. He will try to create a permissive atmosphere for complete freedom of expression or silence and gives complete acceptance to the client's emotionalized attitudes. This counselor believes the client has within himself the powers of insight and integration and only needs a sympathetic, or rather an empathic, listener. According to VanDerVeldt and Odenwald he is working on two false assumptions: (1) man is basically good; (2) man is his own God.¹⁵

THE BIOLOGIST AS COUNSELOR

As for the biologicistic psychologist, both of our two types emphasize the body and organic interpretations, but one stresses the importance of hereditary constitution and the other, the social-stimulus value of the person in structured environmental situations.

Allport, in offshooting from Stern, emphasizes the individual from one time and situation to another, ignoring, to a great extent, the culture. He is concerned with "equivalencies of behavior" in one person, who has a "functional autonomy of motives." The person builds his own dynamism out of his individual experience and becomes unique.¹⁶

The biosocialist emphasizes the dynamic state of equilibrium or disequilibrium with respect to a given group and its culture at a given time and place.¹⁷

The counselor of this last school is concerned with groups and normative action more than with individual differences, whereas

¹⁵ *Ibid.*, p. 100.

¹⁶ Young, *op. cit.*, p. 294.

¹⁷ S. S. Sargent, *Social Psychology* (New York: Ronald Press Co., 1950), p. 214.

the counselor of the former school is just the opposite. There are other obvious differences, most of which have been covered in our previous analysis of other types.

THE HUMANIST AS COUNSELOR

While the term humanist is usually restricted to philosophy, it seems to be the most appropriate designation for our final category. Moreover, philosophy does affect one's theory of personality and one's psychology. We have included two types, the naturalist and the supernaturalist, termed here the gracist. Naturalism is a form of behaviorism and in education developed into instrumentalism through Dewey's adaptations of James's psychology. This has been the dominant philosophy in modern education in America and has had incalculable effect on nearly all counselors exposed to it in schools of materialistic education. Since this type of counselor believes that personality emerges from interaction with specific situations, controls are to be built up within the individual himself by direct methods through guided, co-operative experience. Since the resulting ethics is instrumental and its morality is expediency, the counselor emphasizes what will work for this individual here and now. The original extreme individualism has been channeled into democratic interaction with the "useful good" of the group, achievable by removing environmental hindrances.

The gracist counselor in approaching adjustment of personality has a 4-D orientation—not just heredity, not just environment, not just will—but a fourth dimension: an effusive, effulgent divine grace with which the truly adjusted person may co-operate. The counselor's guiding principle is "So live now, so to live hereafter." This counselor will use a very eclectic approach, constantly adapted to the individual problem. VanDerVelt and Odenwald treat in detail of the possible approaches, including: (1) benevolent-dictatorial, (2) supportive, (3) traditional or directive, (4) non-directive—all of which may use causal or symptomatic methods. They suggest various therapy techniques, such as play, group, psychodramatic, bibliodramatic, and occupational. They hold that the person is not the sum of heredity and environment, but the product of their interplay as directed by a grace-enlightened intellect working through a co-operative

will. All activity, including counseling, is God-centered. Client-centered therapy is valid only in situations which are morally neutral. The client, however, has the final responsibility; the counselor tries to help him enlighten his intellect and strengthen his will so that with his own self-insight and self-integration capacity he will become "a Christian citizen with a mature sense of responsibility, recognizing duties as well as rights—who will choose his vocation as a means to his eternal vocation for his eternal peace of soul."¹⁸

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DePaul University has raised tuition 6.6 per cent, effective September, 1956. Undergraduate rates will be increased from \$15 to \$16 per semester hour, representing an annual increase from \$480 to \$512 for an average load of thirty-two semester hours. Semester-hour rates in the Graduate School will go up from \$17 to \$18; rates in the College of Law will be up from \$19.50 to \$20.50 per hour.

At its annual meeting last month in Atlantic City, the Middle States Association of Colleges and Secondary Schools again asked member institutions to defer making application for membership in the National Council for the Accreditation of Teacher Education until more information is made available. The Middle States Association took no action on the proposal of the National Commission on Accrediting of the American Council on Education recommending that the Association of American Colleges be made a constituent member of the National Council for the Accreditation of Teacher Education.

Over nine thousand United States students studied abroad during 1954-55. About 59 per cent of these students were enrolled in European schools; 15 per cent were in Mexico; and 14.8 per cent in Canada. Mexico, Canada, Italy, and the United Kingdom all had over a thousand American students.

¹⁸ VanDerVeldt and Odenwald, *op. cit.*, p. 109.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

EDUCATIONAL REFORMATION IN JAPAN AFTER WORLD WAR II by
John Yutoka Naoi, Ph.D.

This dissertation aimed to investigate the program for the educational reformation in Japan after World War II in order to discover how the postwar organization of education in Japan differed from the prewar organization and to show what was the basic philosophy underlying the changes.

Since the education of a country cannot be isolated from the social and political ideology of that particular country, the prewar and postwar social and political philosophies of Japan were discussed. The analysis of the prewar ideology indicated that the Japanese totalitarianism was crass materialism. Its outlook was limited to the world of sense experience. Metaphysics, the science of sciences, was utterly ignored. Human rights were hardly recognized. The educational system based upon such a philosophy was naturally characterized by governmental control, regimentation, and indoctrination.

The defeat in World War II made it imperative that the Japanese accept a democratic philosophy of life and education. They realized for the first time in their history that democracy is not only a form of government but also a way of life. However, the democratic principles accepted and expounded by Japanese scholars, especially those in the Ministry of Education, are really founded on a pragmatic democracy.

According to this concept of democracy, the ideas of reality, man and society are naturalistic. Though stress is placed upon the dignity of the human personality, the principle of social welfare tends to dominate the individual. Consequently, even after World War II, there is a strong tendency toward Nationalism and centralization of control in the educational system.

The fundamental error of the new philosophy of Japanese education is still the ignoring of speculative metaphysics, and,

*Copies of these Ph.D. dissertations are on sale at the Catholic University of America Press, Washington 17, D.C.

in the ultimate analysis, the existence of God. Not until Japan adopts a way of life based on Christian principles will the principles of Western democracy operate effectively in Japanese education.

THE HISTORY OF PRIVATELY CONTROLLED HIGHER EDUCATION IN THE REPUBLIC OF CHINA by Anthony C. Li, Ph.D.

This dissertation traces in chronological order the growth and development of privately controlled institutions of higher learning in China from the time of the Republic in 1912 to the present. Important phases of their history, such as the student body, staff, organization, administration, curriculum, finance, buildings and equipment, have been treated. The study was undertaken with a view to showing the opportunities offered Chinese youth in privately controlled universities, colleges and professional schools for cultural, professional and technological training before the Communists came to power.

The investigation revealed that there were approximately seventy-nine schools, eighteen of which were established before the Republic was founded. Of these, fifty-eight were nondenominational, sixteen were Protestant, and five were Catholic schools.

During the period of the Sino-Japanese War (1937-45), the development of higher education in China was greatly affected. Many schools were destroyed or damaged; some were forced to move to the interior where they combined with others to form "Federated Universities" or "Associated Colleges." Despite the war, the number of private institutions of higher learning increased. From 1937 to 1948, thirty-four new schools were founded, of which thirty-two were nondenominational, and two were Catholic colleges for women.

The study further shows that over forty per cent of the institutions of higher learning in China were established by private enterprise. Nearly fifty per cent of the students in colleges and universities were registered in private schools. These figures indicate the consistent effort and self sacrifice made by individuals, philanthropic organizations, and Catholic and Protestant educators in behalf of the development of higher education in China.

Under the Communist regime, public and private schools

have come under the strict control of the government. The fundamental principles and policies of the People's Republic of China are the same as those of Soviet Russia. All education is closely coordinated with the ideology and program of the State. Education and politics are regarded as inseparable.

THE COMPETENCIES REQUIRED IN SECONDARY SCHOOL TEACHING AND THEIR IMPLICATIONS FOR TEACHER EDUCATION by Alexander Dumas, Ph.D.

Raising the level of competence of secondary school teachers, and concomitantly improving the quality of classroom instruction, is a major problem in secondary education. This study has sought to determine what the primary competencies are, as seen through the eyes of those who administer and supervise the teaching program.

To obtain material for a questionnaire, and at the same time gain a cross-section of local thinking on the problem, interviews were conducted with seventeen public school administrators and three professors of education from the Washington, D.C. area. The basic data were organized in a questionnaire which was submitted to a nationwide sample of five hundred public secondary school principals. A revision of this questionnaire was subsequently submitted to twenty-five directors of teacher education at various points throughout the United States.

Among the principal findings resulting from the investigation were the following: (1) Competencies in human relations are of paramount importance. (2) The teacher must know and be able to apply principles of adolescent psychology. (3) Mental and physical health is a prime requisite.

This study tended to support the thesis that teacher education need not be inconveniently compartmentalized, but that the entire college program should be utilized in teacher development. Further, the position is substantiated that administrators of secondary schools share some responsibility in the development of effective teachers. Principals have the responsibility of communicating to directors of teacher education the nature of the competencies required in the secondary school.

HIGHER EDUCATION NOTES

Catholic University's new administrative office, organized to promote its development program, is directed by Rt. Rev. Msgr. John J. McClafferty, who was appointed assistant to the rector last month by the Board of Trustees. Succeeding Msgr. McClafferty as dean of the University's National Catholic School of Social Service is Rev. John J. Lennon, who transfers to the University from the position of assistant secretary of the National Conference of Catholic Charities. As director of the development program, Msgr. McClafferty's new functions will embrace fund raising, student recruitment, public relations, and coordination of surveys concerned with the University's needs at present and in the light of its plans to meet the demands for Catholic higher education in the future.

The Ford Foundation's Fund for the Advancement of Education made two impressive grants last month to Catholic higher education. Chicago's Saint Xavier College received \$170,000 in support of a three-year experimental program in teacher preparation and utilization. Begun over a decade ago, Saint Xavier's plan of teacher education crystallized in 1953 after the completion of an institutional self-study, which was also subsidized by the Fund for the Advancement of Education. In 1954, the Fund gave the college \$22,000. To assure the plan every opportunity for success, the Sisters of Mercy, who conduct Saint Xavier, are spending \$12,000,000 on a new educational center, embracing college, high school, and other facilities, into which they will move next September. It is estimated that the three-year, experimental program in teacher preparation alone will cost \$1,500,000. The keynote of the Saint Xavier plan is a new emphasis on the function of liberal education from the elementary school through the college. The plan's theory will be implemented in the institution's own new high school and in two parish schools in the vicinity of the college. According to the plan, grade lines will be eliminated in the elementary schools. In the college, the preparation of teachers is made a function of the entire faculty, and there will be no separate department of edu-

cation. Also involved in the operation of the plan is an extensive use of teacher aides, to be drawn largely from parents, who will be made responsible for many non-instructional duties which in so many school now take up so much of teachers' time.

The other grant by the Fund for the Advancement of Education was to Sister-Formation Conferences, regional organizations of religious communities set up within the College and University Department of the National Catholic Educational Association to study ways and means of providing more satisfactory spiritual and intellectual pre-service and in-service training of sisters. The grant is \$50,000, and it is to help finance a survey of best practices in the formation of teaching sisters both in this country and in Europe and a sister-formation curriculum construction project, which is to be carried through in a three-month workshop next summer. The survey of best practices is already under way; on the road visiting communities in this country are Sister Mary Emil, I.H.M., chairman of the National Sister-Formation Committee, and Sister Mary Xaveria, I.H.M., both of Marygrove College, Detroit, Michigan; Sister Mary Emmanuel, O.S.F., vice chairman fo the National Sister-Formation Committee and president of The College of St. Teresa, Winona, Minnesota, is studying the training programs of sister communities in Europe. The findings of this survey team will form the basis of study of the summer workshop group, to be made up of the outstanding persons in sister formation in the country. Not included in the purposes of the Fund's grant is the third step in the Conference's project, namely, the actual trying out of the curriculum to be constructed in the workshop. The offers of two communities to put the curriculum into practice have already been accepted by the National Committee, and it is expected that experimentation with it will begin next September.

To acquaint religious community heads with the objectives of Sister-Formation Conferences, and also to correct misconceptions and dispel any apprehensions about them, regional conferences are being held throughout the country. Conferences already held in the East, in New England, and in the Southwest drew large numbers of sisters. Reports on these conferences indicate that interest in the work of the National Committee is enthusiastic and genuine. The activities of Sister-Formation Conferences

may be followed in *Sister-Formation Bulletin*, a quarterly, published at Marycrest College, Davenport, Iowa.

Four new college buildings were dedicated in the Archdiocese of Philadelphia last month by Archbishop John F. O'Hara. Three of the buildings were on the campus of Immaculata College, Immaculata, Pennsylvania; the fourth was the first permanent building of the newly established Holy Family College, in the Torresdale section of Philadelphia. Immaculata's new buildings include Gillet Hall, which is a convent for Sisters, Servants of the Immaculate Heart of Mary, who conduct the college; Marian Hall, a residence for students, and Good Counsel Hall, a liberal arts building. There are six other buildings on the campus. Founded in 1920, Immaculata has an enrollment of 407.

Chartered by the Commonwealth of Pennsylvania in February, 1954, Holy Family College, which is conducted by the Sisters of the Holy Family of Nazareth, admitted its first students in September, 1954. The college has been conducting classes in Holy Family Academy building nearby the site of its new building.

Third industrial concern to participate in the National Merit Scholarship Corporation is the Stewart-Warner Corporation of Chicago. Last month, Stewart-Warner announced establishment of four four-year engineering scholarships, three in mechanical engineering and one in electrical engineering, to be awarded to deserving high school graduates of exceptional ability through the National Merit Scholarship Corporation. Recipients of the scholarships may use them at the colleges of their choice. The other two corporation participating in the National Merit program are Sears-Roebuck Foundation and Time Inc.

Other scholarships announced last month include twenty-one by Marywood College, Scranton, Pennsylvania; they have a value of \$17,600. All four-year scholarships, one is for full tuition and residence, valued at \$4,000; four are for full tuition, valued at \$1,400 each; and sixteen are for partial tuition, valued from \$400 to \$800 each.

SECONDARY EDUCATION NOTES

The College Entrance Examination Board's schedule of examinations for this year was announced last month. The first test date is December 3, 1955, for which registration closed on **November 26**. Other test dates are: January 14, 1956, regular registration closing December 17, 1955, and late registration closing January 7, 1956; March 17, registration closing February 25, late registration, March 10; May 19, regular registration closing April 28, late registration, May 12; and August 8, regular registration closing July 18, late registration, August 1. Complete information about the Board's testing program, including how to take the tests and forty-six pages of sample questions, is given in the Board's annual publication entitled *College Board Tests*. Regular examination centers established for particular testing dates are listed in the publication. For copies of this publication and other information about the examinations write to: College Entrance Examination Board, P.O. Box 592, Princeton, New Jersey, or P.O. Box 27896, Los Angeles 27, California. More than 150 colleges and universities now require certain College Entrance Examination Board tests.

Catholic University's program of affiliation of colleges, seminaries, and secondary schools is explained in a new booklet entitled *Program of Affiliation*, which may be obtained from The Catholic University of America Press, Washington 17, D.C. It contains a clear analysis of the purposes, standards, procedures, and benefits of the University's affiliation service. Of special interest to secondary school administrators and teachers are descriptive statements of the principles and standards for affiliating secondary schools, an explanation of the University's testing services for secondary schools, the requirements for a Catholic University of America high school diploma, and subject-matter outlines for nineteen full-year courses in the following six fields: religion, English, foreign language, mathematics, natural science, and social science. At the present time, about 350 secondary schools are affiliated with the University; approximately 25,000 tests in the six fields mentioned above are taken

each year by pupils in affiliated schools, and between 1,100 and 1,200 University diplomas are issued to graduates of these schools. Compared to their respective totals for Catholic secondary schools, these numbers are small. The Committee on Affiliation of the University, however, is encouraged in its work by an increase in recent years in the number of secondary schools requesting its services and by many gratifying expressions of satisfaction from schools served. A reading of *Program of Affiliation* will open the eyes of many Catholic secondary school principals to an appreciation of the benefits of affiliation, toward which up to now, because of pride or some other unsound reason, they have been blind.

CYO clubs for public high schools are being established in the Archdiocese of Los Angeles through the co-operation of the Archdiocese's Catholic Youth Organization and local public school boards. Approximately 70 per cent of the Archdiocese's youth attending high school are enrolled in the public high schools. The new clubs—know as Compass Clubs, for the four-point CYO program of spiritual, social, cultural and physical activities—are permitted in the public schools because they do not engage in the formal teaching of religion.

To interest youth in vocations by employing the same techniques so often used to interest them in other important problems, the Sisters of Christian Charity, with the assistance of Catholic Visual Education, Inc., have produced an audio-visual filmstrip on the life of their foundress, Pauline von Mallinckrodt. Entitled "Behold the Handmaid of the Lord," the filmstrip comprises one hundred frames of live, glowing art work; the musical background is supplied by the orchestra of St. Ann's Academy, Wilkes-Barre, Pennsylvania, and the novitiate choir of the Sisters of Charity, Mendham, New Jersey.

Lack of motivation rather than of finances keeps many bright pupils from going to college. Viewing college education only economically, some parents see little added value in it; some bright youth prefer the independence of working to studying.

ELEMENTARY EDUCATION NOTES

Nineteenth century American Catholic textbooks are now being organized into a rare book collection at The Catholic University of America Library. This venture is part of an overall bibliographical research project currently in progress at the University under the direction of Eugene P. Willging, Director of Libraries, to record all Catholic Americana of the nineteenth century. Alice Songe, a member of the Reference Library Staff, is in charge of the collection. At present, it numbers 284 elementary and secondary school texts. Of these, 69 were published prior to 1860 and the remaining 215 appeared in print between 1861 and 1899. Included are catechisms, Bible and Church histories, geographies, readers, and histories of America and Europe.

Donations to this special library are being sought. Interested persons who wish to present textbooks to the collection are asked to note several facts concerning each book so that it may be a genuine contribution: (1) The textbook must have been published in the United States between 1800 and 1899. (2) The text should be distinctly Catholic. Evidence of its Catholicity may be found in its authorship, in its content, or in some notice of its having been prepared for Catholic school use. If published in the latter part of the nineteenth century, the *imprimatur* may be sufficient indication of its Catholicity. Books may be sent to Eugene P. Willging, Director of the Library, The Catholic University of America, Washington 17, D.C.

Hostile and aggressive children seem to be more susceptible to violence on TV than are those not so psychologically disposed, maintain members of a Harvard University research group which has made a study of the effect of TV on juvenile delinquency. The experiment which led to this conclusion dealt with five classes of sixth-grade children, averaging ten and eleven years of age, who were divided into two groups and put through a spelling bee. One group was asked to spell words which were far below the level of their current school achievement. The other team was given words at approximately the ninth-grade level

with the intention of arousing their anger at the injustice of the test. This latter group was given a second chance but the difference in level of words was maintained. Immediately following the spelling exercises a movie was shown to both groups participating in the experiment.

In order to ascertain whether the children who resented the intentionally unfair spelling test would remember more of the aggressive scenes from the movie, the groups were tested a week later on what they recalled of the movie. Data from the tests reveal that the team discriminated against recalled more violence than did the other.

Elementary teachers need wisdom even more than science and depth rather than breadth of knowledge, Pope Pius XII told 10,000 Italian Catholic elementary school teachers during an audience in St. Peter's Basilica in November. The audience climaxed the convention of the Italian Association of Catholic Schoolmasters to which 80 per cent of Italy's grade school teachers belong.

The Pope's address treated of four main themes: what teachers must *be*, *know*, *want*, and *do*. It revealed again the Holy Father's deep insight into children's thoughts and feelings and the need for a right educational and psychological approach to the personal and material problems facing the teacher. In the final section of his speech, the Pope stressed the necessity for individualizing education as much as possible. The teacher should remember, he stated, that God created souls "one by one and not in a series," and that no two children are exactly alike.

"Why Can't Rudy Read?" an article appearing in the November, 1955, issue of the *NEA Journal* presents a brief report of research on Rudolph Flesch's research, *Why Johnny Can't Read*. The authors, two elementary school principals in Palo Alto, California, believe that the time has come to objectively examine one particular aspect of Flesch's book now that the furor he has created has somewhat subsided.

To them, most of the book is simply personal opinion, quotations out of context, accounts of Flesch's limited personal observations, and some amusing rhetoric. They maintain that the

validity of Flesch's whole thesis on reading depends upon the fifth chapter in his book. In this chapter, "Phonics v. No Phonics," Flesch purports to demonstrate that "in every single research study ever made phonics was shown to be superior to the word method. . . ." He then cites five classroom research studies in beginning reading.

The two principals made a thorough and critical analysis of these studies and compared them with Flesch's report of them. They concluded: "Certainly there is nothing to suggest that Flesch is intellectually dishonest; nothing to suggest he wants to misinform and confuse. It must be that he truly can't read. Perhaps he is so passionately devoted to his own peculiar notion of what is best for American readers that he is incapable of getting the meaning from what he reads."

Extent to which variations in classroom performance are related to praise and the withholding of praise by teachers has been a matter of much conjecture and of relatively little experimentation. The 1955 Summer issue of the *Journal of Genetic Psychology* reports a recent experimental study designed to uncover more information about the effects of verbal reinforcement (praise or its equivalent) on the performance of third graders in addition and subtraction.

One group performed the addition and subtraction tasks for ten days without verbal reinforcement; on days 11, 12, and 13 verbal reinforcement was introduced. A second group received verbal reinforcement on days 2-6, with conditions being changed on days 7-13 by virtue of the verbal reinforcement being withheld. The remaining group was simply in the presence of the stimulus changes for the thirteen-day period.

Results show that the praise given to the reinforced group seems to have had some generalizing effect on the ignored group—the pupils who worked in the presence of the reinforcement but who received neither praise nor blame. There was no overall difference in the performance of the groups. There also appears to be an increased variability in arithmetic accuracy as measured in this study when reinforcement is withheld after being administered continuously for a period of time.

NEWS FROM THE FIELD

The place of the private school in American education was reaffirmed recently not only by the statement of the Catholic Bishops but also by the Vice President of the United States and by the headmaster of one of the country's outstanding prep schools. In their 1955 statement, entitled "The Place of the Private and Church-Related Schools in American Education," the Bishops said:

Private and church-related schools in American exist not by sufferance but by right. The right is implicit in the whole concept of American freedom and immunity from totalitarian oppression and in the constitutional framework of our Federal government and of the several States. Under attack it has been rendered explicit by the decision of the Supreme Court of the United States in the celebrated Oregon School Case. Thus far, happily, the right of the parent to educate the child has not been successfully challenged in any American court. The country agrees that this right is basic to the definition of freedom. Be that education provided by the state-supported school, the private school, or the church-related school, the choice of the parent is decisive.

Addressing the delegates to the White House Conference on Education, Vice President Nixon urged:

Might I suggest . . . that instead of engaging in unproductive controversy over the relative merits of private and public school education that we should substitute helpful co-operation between the two systems for unhealthy competition. There is a place and a need for both types of educational facilities in our national life and we can not afford the luxury of weakening either one or the other.

In an article, entitled "The Case for Private Schools" (*School Executive*, October, 1955, pp. 19-21), Allan V. Heely, Headmaster of the Lawrenceville School, Lawrenceville, New Jersey, stated:

It is sound American doctrine that a man is . . . free to choose whatever school he pleases for his children

and for whatever reason, regardless of whether his reason seems good or bad to anybody else, or whether he prefers a good school or a poor one.

It is essential to our purposes to preserve that freedom; to see to it that in a democracy men and women with ideas on education shall be free to organize them in a corporate project, just as they may in any other field of endeavor. This freedom is so vitally important that it is the only justification needed for the right of the private school to exist in a democratic state.

To appreciate the timely significance of these statements, readers are referred to two articles in *America* in the past year: David M. Knight, "State Regulation of Independent Schools," *America*, XCIII (June 4, 1955), pp. 263-265, and Robert F. Drinan, "Ten Nations Discuss Freedom of Education," *America*, XCIII (September 3, 1955), pp. 526-530.

Whether amateurs can ever best pros, particularly at their own game, still remains to be seen as far as the results of the recent White House Conference on Education are concerned. Newspaper reports made immediately after each session of the Conference had the pros far out in front. First reports of the assessment of the Conference by the six national subcommittees of the President's Advisory Committee for the Conference indicate some inconsistency with earlier newspaper accounts. According to Clint Pace, director of the Conference, an exaggerated impression of the endorsement given Federal aid had resulted from newspaper reporting on the Conference. The big news story of the final day of the Conference, on Question Five—"How Can We Finance Our Schools—Build and Operate Them?"—read, according to Mr. Pace, "A majority agreed that all states and territories and the District of Columbia should be eligible for Federal funds but that they should be granted only on the basis of demonstrated needs." But, declared Mr. Pace: "The consensus a day earlier on Question Three—"What Are Our School Building Needs?"—had stated, "The general consensus was this: No state represented has a demonstrated financial incapacity to build the schools it will need during the next five years. But with the exception of a few states, none of the states presently has plans which indicate a political determination powerful enough to overcome all obstacles.'"

With regard to the significance of the Conference for Catholic schools, there is an excellent report by Fr. Neil G. Cluskey in *America* (December 17), pp. 326-328. Some 160 Catholics were delegates to the Conference, about ninety of them having been chosen as representatives of Catholic education. All reports indicate that they participated intelligently and patriotically. According to Father McCluskey, any consideration of financial aid to non-public schools appeared to be an afterthought. The first draft of questions on financing schools did not contain a single word about the financial problems of non-public schools. By the time these questions reached the discussion tables, however, a hastily written paragraph on the rights of pupils in these schools to the so-called auxiliary-service aids was added. If this addition had not been made, there probably would have been no mention of the non-public schools in the Conference report on Question Five. As it was, the report included the following weak statement: "A small number of participants discussed the matter of health-and-welfare benefits to pupils of non-public schools. Among these participants there was considerable sentiment that such services should not be denied to these pupils."

That states have the financial capacity to provide adequate schooling themselves is rather convincingly established in a pamphlet circulated in Washington at the time of the White House Conference on Education. Written by Roger A. Freeman, it is entitled *Federal Aid to Education—Boon or Bane?* and is published by the American Enterprise Association, Inc., 1012 Fourteenth Street, N.W., Washington 5, D.C.; the price is \$1.00. Mr. Freeman, assistant to the Governor of the State of Washington since 1950, directed the research for the Education Committee of the U.S. Commission on Intergovernmental Relations, which submitted its report to President Eisenhower in June, 1955, and served as consultant on educational finance to the Committee for the White House Conference on Education.

BOOK REVIEWS

THE CATHOLIC ELEMENTARY SCHOOL PROGRAM FOR FAMILY LIVING. Edited by Sister Mary Ramon Langdon, O.P., M.A. Washington, D.C.: The Catholic University of America Press, 1955. Pp. vii + 209. \$2.25 (paper).

This is a record of the proceedings of the Workshop on the Catholic Elementary School Program for Christian Family Living which was conducted at the Catholic University of America during June of 1954. Sister Mary Ramon, the director, provides a masterly introduction indicating the triple attack on the problem provided by the seventeen essays included in the volume. The first group of these papers delineates the background on modern family living; the second, the need for constant cooperation between the home and school; and, the third, the areas of the school curriculum which offer the greatest potentialities for developing Christian family living.

Those who have participated in a workshop know that the proceedings, valuable as they may be, are often a disappointingly dull record of a vigorous, intellectually stimulating, and friendly period of days when a group of people, often widely separated geographically and vocationally, think and discuss and make decisions about common problems. The essays that were enriched by voice and gesture, by audience assent and enthusiasm are now lifeless and startlingly disfigured by split infinitives, limping figures, and awkward constructions. This, happily, is not universally the case. With few exceptions, the essays in this collection make fair reading. Parents and elementary school teachers can discover a wealth of information and inspiration concerning the integration of the work of the Catholic family and school in the forming of Christ in children reborn in grace.

There is only one bit of advice in one of the essays to which this reviewer fails to subscribe. Dog-chewed soup bones and old tin cans simply are not appropriate materials for fashioning crucifixes. The do-it-yourself movement has point, true; so has the notion of making to manifest love. But, for most of us, especially the children, crucifixes are scarcely in order. In-

deed, the dreaded dime-store variety of religious art might even become relatively acceptable after we have been exposed to superficially conceived and unskillfully constructed crucifixes, statues and plaques of orange crates, dog bones and bean cans.

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FOR MORE VOCATIONS by Godfrey Poage, C.P. Milwaukee: Bruce Publishing Co., 1955. Pp. 202. \$3.50.

Christ, The First Vocational Recruiter of the Church, stated a fact that bears repeating in our day: "The harvest indeed is abundant, but the laborers are few." And although recent statistics for America show that 1 out of every 97 Catholic girls between the ages of fifteen and twenty-four becomes a sister; that 1 out of every 132 boys in the same age bracket becomes a priest, and 1 out of 1,214 boys in the same age group becomes a brother, vocations to the priesthood and/or the religious life are still far too few to meet the needs of the growing Church.

Recognizing the challenge that accompanies the need for more religious vocations, Godfrey Poage, well-known full-time recruiter of vocations throughout the United States, has gathered together an informative volume on the latest techniques and programs in the sphere of recruiting religious vocations. In an enthusiastic manner, Father Poage tells just how to go about recruiting. "Too many seem to think that our recruiting can be done by a prayercard. That is not enough. We have to get out and work. We must speak! Write! Contact! Interview!"

Citing the most modern authorities in the field of religious research as well as recent statistical findings, the writer gathers together the mature opinions, the successful techniques and programs of hundreds of recruiters of religious vocations. Readable as a novel, it is comprehensive in range. It amply supplies information on how to make effective appeals and develop interest in vocations; how to interview the individual and judge prospects; what mistakes to avoid; how to recruit in elementary and high schools, colleges, public schools and nursing schools; how to deal with over forty parental objections most frequently

met by recruiters; how to carry on campaigns. It supplies the parish priests, sisters, brothers, and any others who teach or counsel the practical "know-how" necessary and essential for more vocations.

THOMAS E. LANGER

The Catholic University of America



BECOMING MEN AND WOMEN by Bernice L. Neugarten. Chicago: Science Research Associates, 1955. Pp. 48. \$0.50.

Much has been written on the differences between the sexes. This is a brief treatment of the subject. Teen-agers are presented a modern view of what's expected of them in order to become successful men and women.

Describing the present status of men and women and the sociological changes that have occurred in the last century and a half, this booklet presents high school students with fundamental facts of growth in easy-to-read manner. But like many anthropologies that view man simply from the natural plane, this booklet while being informative runs close to committing the error of citing the present status of living as the correct way of life. "This is what is being done" instead of "This is what should be done" is served up for youth to imitate in order that they may truly become men and women.

The vocational roles of fatherhood and motherhood are treated inadequately. Taking for granted that "there is no real need to assure women that being a wife and mother is important and rewarding," motherhood is briefly viewed as the primary role of woman, . . . but this fact is almost smothered out of importance by the stress placed upon the occupations present women perform. Even though the writer states: "Most women feel that the most important thing they will ever do is to raise a family, . . . and that women with very definite plans for careers in business or the professions feel that their jobs are not so important as the satisfactions of being a mother and wife," little mention other than this is made of the natural vocation of woman throughout the booklet. No question is raised as to what has happened to our society that it should be so zealous in raising woman's status to social, economic and political equality with

man and yet fail so utterly in recognizing her function of motherhood, the key to her dignity. The present status of things, plus hereditary and environmental factors and the personal differences of the sexes, is simply offered to youth in becoming successful men and women. It is unfortunate that this booklet is not supernatural and more idealistic in its approach to reality.

THOMAS E. LANGER

The Catholic University of America

BOOKS RECEIVED

Educational

A Second Look at the College of St. Scholastica. Duluth: College of St. Scholastica. Pp. 140.

Bennett, Margaret E. *Guidance in Groups.* A Resource Book for Teachers, Counselors, and Administrators. New York: McGraw-Hill Book Co., Inc. Pp. 411. \$5.50.

Culler, A. Dwight. *The Imperial Intellect.* A Study of Cardinal Newman's Educational Ideal. New Haven: Yale University Press. Pp. 328. \$5.00.

Lovejoy, Clarence E. *Lovejoy's Vocational School Guide.* A Handbook of Job Training Opportunities. New York: Simon and Schuster. Pp. 216. \$3.95 cloth; \$1.95 paper.

Pierce, Truman M., and others. *White and Negro Schools in the South.* An Analysis of Biracial Education. New York: Prentice-Hall, Inc. Pp. 338. \$4.95.

Taba, Hilda. *School Culture.* Washington, D.C.: American Council on Education. Pp. 123. \$1.50.

Teacher's Handbook—Your Life Plans and the Armed Forces. Washington, D.C.: American Council on Education. Pp. 23. \$0.60.

Your Life Plans and the Armed Forces. Washington, D.C.: American Council on Education. Pp. 149. \$2.00.

General

Battaglia, Felice. *La Valeur Dans L'Histoire.* Paris: Fernand Aubier. Pp. 207.

Boschvogel, F. R. *Mary is Our Mother.* New York: P. J. Kenedy and Sons. Pp. 41. \$2.00.

Burton, Doris. *Daring to Live.* Heroic Christians of Our Day. Chicago: Henry Regnery Co. Pp. 176. \$3.00.

Careers for Women in the Armed Forces. Washington, D.C.: Women's Bureau, Department of Labor. Pp. 46.

A Carmelite Nun. *Catch Us Those Little Foxes.* Chicago: Henry Regnery Co. Pp. 95. \$1.50.

Employment Opportunities for Women in Professional Accounting. Washington, D.C.: U.S. Government Printing Office. Pp. 40. \$0.20.

Felici, Icilia. *Father to the Immigrants*. The Life of John Baptist Scalabrini. Translated by Carol Della Chiesa. New York: P. J. Kenedy and Sons. Pp. 248. \$3.00.

Green-Armytage, A. H. N. *A Portrait of St. Luke*. Chicago: Henry Regnery Co. Pp. 204. \$3.00.

Hafford, Gabriel Ward, and Kolanda, George. "The Christian Life Calendar." Milwaukee: Bruce Publishing Co. \$1.00.

Kyagambiddwa, Joseph. *African Music from the Source of the Nile*. New York: Frederick A. Praeger Publishers. Pp. 255. \$4.00.

Mauriac, Francois. *Words of Faith*. Translated by Rev. Edward H. Flannery. New York: Philosophical Library. Pp. 118. \$2.75.

McElhone, C.S.C., Jame F. *Spirituality for: Postulate, Novitiate, Scholasticate*. Notre Dame: Ave Maria Press. Pp. 196. \$3.00.

Murray, O.P., Desmond. *A Saint of the Week*. Chicago: Henry Regnery Co. Pp. 294. \$4.50.

Paperbound Books in Print, Fall 1955. New York: R. R. Bowker Co. Pp. 117. \$1.00.

Pieper, Josef. *Justice*. Translated by Lawrence E. Lynch. New York: Pantheon Books, Inc. Pp. 121. \$2.75.

Ple, Albert (ed.). *Love of Our Neighbour*. Translated by Donald Attwater and R. F. Trevett. Springfield, Ill.: Templegate Publishers. Pp. 182. \$3.95.

Reifer, Mary. *Dictionary of New Words*. New York: Philosophical Library. Pp. 234. \$6.00.

Stern, S.J., Aloysius S. *Magin Catala, O.F.M.* The Holy Man of Santa Clara. San Francisco: University of San Francisco. Pp. 20.

Thurston, Herbert. *Surprising Mystics*. Chicago: Henry Regnery Co. Pp. 238. \$3.95.

Trapp, Maria Augusta. *Around the Year with the Trapp Family*. New York: Pantheon Books, Inc. Pp. 251. \$3.95.

Versfeld, Martin. *The Perennial Order*. Staten Island: Society of St. Paul. Pp. 249. \$3.00.

Von Matt, Leonard and Vian, Nello. *St. Pius X. A Pictorial Biography*. Translated by Sebastian Bullough, O.P. Chicago: Henry Regnery Co. Pp. 90. \$6.00.

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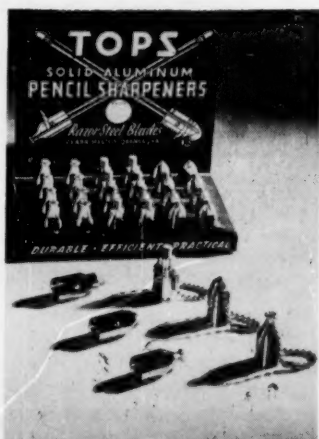
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